The three Conformities.
OR
THE HARMONY AND AGREEMENT OF THE ROMISH Church with GENTILISME, IVDAISME and auncient HERESIES.

Written in French by FRANCIS DE CROY G. ARTH. and newly tranſlated into Engliſh.

Seene, peruſed and allowed.

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TO
THE RIGHT HONORABLE AND the moſt vertuous and Godly Lady, the Lady *Harington.*

MADAME,



F euer any age hath beene more fertile and abundant then others, in the multitude of writers in all manner of ſciences, learning and knowledge, truely it is this wherein we liue. Bu chiefly in Diuinity and the holy myſteries of ſaluation, the knowledge whereof ought verily to bee the chiefe and onely ſcope of

our Chriſtian endeauours, as being the true mirror wherein wee may fully contemplate the true pathway which is able to conduct our penſiue ſoules vnto thoſe ſupernal manſions, which are in the houſe of God the Father, and are prepared for the elect. And among ſo many learned & godly treatiſes, of this kinde, which the painefull labours of our Paſtours and others haue ſet forth for the comfort of the militant Church, I can finde none that doth more aptly, briefly and learnedly conuince the errors of this crooked and naughty generation of the Romiſh Catholicks, then theſe Conformities, which are moſt fit and proper ſummarily to confound the idle and ſelfe-pleaſing imaginations, fanſies, traditions, additions, fractions, diminutions, ſubſtractions, and mutations which they haue diſtilled out of the naughty and corrupted humors of their diſtracted braines, and ſowne moſt cunningly in euery corner of the true Church of God. Which things hauing weighed with my ſelfe, as likewiſe the vtilitie and comfort which might

might further bee reaped hereof, if the ſame were tranſlated into our language, namely in theſe dangerous and latter dayes, in the which Sathan our euerlaſting aduerſarie knowing the end of his kingdome to be very neere at hand, doth ſo ſubtlely and carefully watch how to entrappe and deuoure vs, I haue hazarded to expoſe the ſame vnto the view of my countrey; not labouring herein to ſnatch at any parcell of ambitious and vaine glory: but rather to employ the little peece of a Talent which hath beene alotted vnto mee, in ſome godly and Chriſtian exerciſe, to the further increaſe of Gods glory, and ſubuerſion of Antichriſt. Accept therefore (Madame) theſe three Conformities, which I haue beene the bolder to offer to your Honour; conſidering as well your moſt godly and Chriſtian life and conuerſation, together with your feruent zeale and affection toward the truth of the Goſpell, as likewiſe thoſe morall vertues wherewith you are adorned. Which concurring together in your noble perſon are able (no doubt)

to deſerue farre more then euer hath been beſtowed on you, or my meane power able to offer vnto you. The world knoweth how Religiouſly, Noblely, Vertuouſly, Faithfully, and with what painefull and long care my Lord your husband and you haue trained vp our moſt Royall Princeſſe the Lady *Elizabeth*, who in her childehood at her firſt comming into this Kingdome, was by his Maieſty committed to your charge and cuſtodie, after that hee had beene ſurely informed with what rare gifts and noble parts you were beautified, farre aboue a multitude of your ſexe and rancke. And when by the happy coniunction of the Prince Elector Palatine with her Highneſſe, it ſeemed to be no more neceſſary that your Honours ſhould giue attendance on her Highneſſe, and that my Lord and you hauing therefore honourably and with his Maieſties fauour and conſent giuen ouer the ſacred charge of her perſon, and thinking now at length to haue beene rid of ſo waighty a burden, and that you might haue liued the reſt of your daies in

ſome ſecure port of tranquillity. Yet after a little time his Maieſty hauing had ſo many yeares experience of your Honours prudent and watchfull care of her Highneſſe well and proſperous eſtate, and knowing that your Honourable preſence and attendance on her, were no leſſe neceſſary vnto her now of late, then your painefull care and moſt vigilant cuſtodie had beene in the time of her tender age, did yet once againe ſummond your Honour to take vpon you, though not all, yet a great and principall part of your wonted charge? namely to admoniſh and impart your moſt wholeſome counſels vnto her, to the farther increaſe of all her Royall vertues and qualities, as well in matters of noble conuerſation and behauiour, as of true piety aud deuotion. And although the multitude of your moſt ſerious affaires doth afford but ſmall leyſure vnto your priuate meditations; Yet I am ſure that this treatiſe will purchaſe ſo much fauour at your hands, as to haue ſome ſpare houres ſpent in the reading thereof, wherein you may

bee not a little refreſhed with the moſt ſweete and delectable varietie of theſe Conformities which are preſented to your Honour, hoping that they ſhall be embraced with no leſſe fauour and goodwill, then they are giuen by him, who remaineth

Your Honours humble and moſt deuoted,

W. HART.

The Authors Epistle TO MASTER *GIFFORD* Pastor and Professor of holy Diuinity in the Church of MONTPELLIER.

SIR, I haue often beene amazed, that men of so great worth in the eyes of the world (GOD hauing set before them this vniuersall picture of the saluation and reparation of mankinde through the preaching of the Gospell) could yet still delight and dally in these errors the abhomination whereof hath often beene declared vnto them. And it is strange that this impietie which durst onely whisper in the eare, doth now steppe vp into the Pulpit, and there practiseth, that shee may spew forth her blasphemies against the holy Religion of

Christ

Christ Ieſus : Which not onely our Ieſuites doe labour apace to ſet forward and aduance, but alſo our Apoſtates, who thinking to ſhew that by good reaſons they haue beene moued to reuolt, haue ſo much the more manifeſted their wickedneſſe, or rather fooliſhneſſe, euen in ſuch a time as the veritie is made ſo cleare, and falſhood vnmasked with ſo great aduantage. Wherein wee may acknowledge the profound iudgements of God, who neuer hauing fayled to ſuch as ſought after his glorie, and hauing at this day manifeſted him-ſelfe in his word as much as euer hee did, to the end that hee might make knowne vnto vs the foundation ſtone of his admirable building of the Church, to wit his ſonne *Christ Ieſus* : Notwithſtanding the greater part of ſuch, as goe about to cloath themſelues with this ſo honourable a Title of Chriſtian, not beeing content with this ſpirituall ſeede of the regeneration of mankinde hath inuented I know not what word, which they name vnwritten, and in ſtead of Chuſing the true Sion, are well pleaſed to dwell among thoſe olde ruines of Gentiliſme, wherewith they haue beautified the mayne part of their ſeruice. And verily, if wee conſider narrowlie this great heape of their ceremonies, and that which they holde to bee the principall hindge of Religion, wee ſhall perceiue that they haue committed the gouernement of their Church (which ought rather to haue beene the holy habitation of God) vnto *Numa Pompilius*, *Pontife* of Rome, or to ſome olde Law-giuers, which eſtabliſhed

bliſhed certaine Lawes, concerning ſuch things as they reputed ſacred, and thought to belong vnto the ſeruice of their Gods. Behold then the Heathen returned into the world, and that after a triumphing manner, who to the end that they might the better fortifie themſelues againſt *Chriſt Ieſus*, haue called great *Caiphas* and the Scribes to aſſiſt them, that they may depriue him of his ſpirituall kingdome: Phariſaiſme, that they may reſtore againe the falſe doctrine of good workes: and the Marcioniſts, that of his humanitie they may make onely a fanſie. What further? In a word behold Gentiliſme, Iudaiſme and old Hereſies erected in the ſanctuary, where the propitiatory ought to haue beene alone to attend and learne the Oracles of one onely God. But to the end that thoſe againſt whom wee proceede, may haue no cauſe to complaine, as if wee had accuſed them vniuſtly, I haue vndertaken to declare (though briefly) in theſe three conformities, how that the Romiſh Church is very much putrified and corrupted, and that ſhee is full of diſeaſes. And hauing had no other deſſeing at the begining of this worke, but for mine owne particular vſe, hauing already dedicated my writes vnto a corner of my cloſet, yet notwithſtanding the aduiſe of my friends hath made me ſteppe on a little farther, and publiſh the ſame. And I am ſo much delighted in the beautie of this ſubiect, that I haue taken the boldneſſe to conſecrate and dedicate the firſt Conformitie vnto you: firſt as an homage for ſo many good deedes for which I re-

remaine your debtour : Next becauſe I haue alwaies knowne your zeale toward Gods word, whereof not onely your learned writs doe beare record, but alſo your publick lectures in Diuinity, and other holy exerciſes of pietie, whereby you are admired and beloued of good people. And truely it is reaſon that the fruits of my labours ſhould bee yours, ſeeing the ground is yours : Take therefore in good part this little eſſay, as giuen by him who is

Sir
Your verie bound ſeruant
and fellow ſeruant in the
worke of the Lord,

DE CROY.

In laudem Libri, triplicis Harmoniæ, inscripti, a viro præclaro, pererudito, & summo Theologo Francisco Croyo scripti.

EPIGRAMMA.

TEr sapies, voluens hæc terna volumina, Lector,
Tot referunt terni dogmata sancta libri.
Quod si ter sapias resupina mente reductus,
Vita tibi sapiens tempus in omne fluet.
Quod si didiceris sapienter ducere vitam,
Vita tibi sapiens secta beata dabit.
Innumeros igitur ternos, sanctosq́ libellos
Qui numero terno tot bona, tanta ferunt!
Tergeminus, rarum, poterit iam viuere partus:
Trigeminos plus quàm trigeminiq́ dare.

Iacobus Ortensius Consiliarius Regius Bæterrensis.

LYRICVM
Ad Reuerendum Et Clariſs. virum Dominum DE CROY. Antiſtitem Eccleſiæ Vticenſis vigilantiſſimum, Dominum & Fautorem ſuum colendiſſimnm.

SIc te podagræ terribilis furor
vexat dolorum non vice ſimplici;
Dilecte Mecœnas, vetatq;
Aonidum indugredi receſſus?
Phœbus ſonoram pollice vix lyram
Vellit ſupremo: præpete deuolas
Plantâ inclyti in ripam fluenti, aut
Bicipitis iuga ſacra montis.
Iucundus actor Pierij chori,
Podagra quamuis ſæuior igneos
Intentat vncos, priſtinoſq;
Mille modis acciat dolores.
Gaudes vel alto currere Menalo,
Vel propter vndas Pegaſei vadi,
Melodiam inſignem Camœnæ
Aut Charitum bibere vſq; nectar,
Dilapſa celſis enthea mens polis,
Et hoc, & illud tramite libero
Ergaſtulum exit, detineri
Neſcia, corporeoſq; nexus

Potentiore

Potentiore discutit impete
Vbiq; victrix. Corpore languido,
Haud immemor cœlestis auræ,
Mortiferas riget inter vmbras.
Sopore morsum dum cerebrum iacet,
Iacentq; sensus, illa volucribus
Oberrat alis, ausa cœlos
Scandere, cœlicolasq; viros
Rogare, Olympum quis moueat rigor,
Quæ fulcra terræ sustineant onus,
Quæ temperetq; æthram potestas,
Quæ furiæ Oceanum inquietent.
Ridere si non horribiles licet,
Perferre morbos æquo animo decet.
Doloris expers, mens triumphat,
Nec patitur nisi fœda gleba.

Obseruantiæ igitur *Iohan. Iacobus Grasserus*
Bas. Philosoph. *M.* & Poeta *C.*

VTICAE. CIↃ. IↃC. IV.

EPIGRAMMA.

Ad Reuerendum & Nobiliſsimum virum D. Franciſcum De Croy in librum, De hæreſium harmonia.

Dvm varias ſectas in conſona dogmata cogis,
Quæris & æterna Relligionis opus:
Ipſa tuas curas celſo conſpexit Olympo
Relligio, & vegetis indidit auſa animis.
Eia age, dixit, opus longè mihi gratius vrges
Vnde meo, vnde tuo nomini inhæret honos.
Rudera me Solymæ, & magna Capitolia Romæ,
Me vocat vſq; ſuam Grecia vana Deam.
Quas meream ſedes vnus docet ille Iehova
Filius; ab Solymæ, Græcia, Roma vale.

I. C.

A Monsieur De Croy Sur ses CONFORMITES.

GRand guerrier du grand Dieu, qui de tes armes
Terrasses et abbats les Romaines erreurs, (saintes,
De Croy, tu fais voir aux bigots les plus durs,
Par ces Conformités, leurs chandelles esteintes.

De Croy, tu fais voir, que l' Eglise Romaine,
Est l' esgoust des erreurs, que les siecles passés
Auoyent, en diuers temps, peu à peu ramasés,
Pour suffoquer l' Eglise, ou la rendre incertaine.

Mais si le temps passé, tous ces vieux heretiques,
Par les Herauts Chrestiens ont esté combatus,
Ceux de ce temps ici, par toi sont abatus,
Sous les pieds des escrits Diuins, & Canoniques.

Ton liure est vn Tableau, ou toutes heresies,
Sont depeintes par toi, en toute verité
Et lesquelles on voit, auec conformité,
Par l' Eglise Romaine estre auiourd' hui suiuies.

La Romaine Eglise est, vne Eglise mondaine,
Ornée d' or, d' argent, de richesse, & d' honneurs,
Où l' on est à go-go, pres des ris, loin des pleurs:
Mais l' Eglise de Christ en ce monde est en peine.

Il se faut estonner de ceux-là qui demeurent
Tres fermes en la foy dedans le Parc Diuin:
Non de ces reuoltés qui, rebrossans chemin
Vers ceste porte large, eternellement meurent.

Iean Bone fous.

Vpon Maſter De Croys Conformities, out of the FRENCH.

To the Reader.

SONNET.

AGainſt the ſacred Church of Chriſt
Sathan, hath euer ſtir'd vp warre:
Now Pagan-like, in ſtrange diſguiſe,
Moſt wickedly therewith did iarre.

And then ſometime, euen as a Iew,
But yet with much more craft and skill,
Like a cunning hereticke toyles,
With errours groſſe the Church to fill.

Since that our Sauiour left the earth,
By craftie colour of Chriſts name,
This Serpent lyer, moſt falſe and fine,
His Church hath practis'd to defame.

And thoſe errours, as ſeede thus caſt
By him into the holy ground,
Hath by degrees, growne and encreaſt,
And did at laſt ſpoyle and confound:

The good ſeed in beleeuing men;
For Antichriſt his chaire hath ſet;
Euen in the Temple of our God,
And therein Peacocke-like doth iett.

But in De Croys Conformities,
You may his errours plainely ſee,
Where all his foule deformities,
To life diſcou'red fully bee.

Voé ſa fin Bonne.

Obiection vnto the former SONNET.

VVHat? the Church of *Christ*, may it be ſedus't?
And can it erre? and can't ſo foully faile?
When Chriſt himſelfe hath ſaid, Deuill nor hell
Should haue no powr'e, the faith (though ſmall) t'-
(aſſaile.

Anſwere.

Know that the church two waies may be cõceiu'd:
The one (aptly to ſpeake) doth comprehend
None but Gods children, ſuch as he elects,
And ſeales, and gratiouſly will defend.

The other doth containe, both good, and bad,
Is that you ſee, here in the world belowe,
Which erres ſo oft, as Sathan it doth heare,
And by an euill life, the ſame doth ſhowe.

The firſt doth neuer erre, for ſhee attends
The ſweete voice of her ſpouſe to vnderſtand,
The laſt may euer erre, and be deceiu'd:
For in foule blacke blindneſſe ſhe loues to ſtand.

To thoſe of the Romiſh CHVRCH.

YOu Romane Catholicks, who ſees this work,
I'st poſsible, that it you can behould?
And cannot marke that horrible inchaunt,
Wherein bewitching Sathan doth you hould?

If the Apoſtles, thoſe moſt holy men,
Should now into the world againe returne,
Would neuer thinke that Chriſtians you were,
Becauſe al means, might teach you truth, you ſhun.

I ſpeake, and pronounce this, not bitterly,
I ſpeake it with a godly louing zeale;
Your pietie, of which you make ſuch bragges,
No warrant hath, your grieuous ſinnes to heale.

For you in humane merits firme your truſt,
And that's your anchors-hould, and not in him,
Who ſets you free from the eternall death,
And is the onely ranſome for your ſinne.

Antichriſt by little, and little, and by craft,
And ſubtill ſhifts into the Church is ſlid,
And in Gods holy Temple now, at laſt
He ſits in pompe, truſting there ſtill to byd.

It was often foretold, that he ſhould come,
And for our ſinnes, this reuolt was ſuffr'ed,
And that there muſt of meere neceſſitie,
Great, and moſt blind errours be permitted.

Yea, ſo ordain'd by our moſt puiſſant God,
That his moſt ſacred Church ſhould be oppreſt,
For a time in the bonds of Papacie,
For ſo long time as he would thinke it beſt.

But from theſe crooked and peruerſed wayes,
Full of dreadfull, and moſt deadly darkneſſe,
God hath bin pleaſed, through his great bountie,
Vs for to draw, and eke with peace to bliſſe.

Euen ſo Chriſt our Lord, and *Ionas* were,
The figures of Gods Church, in theſe laſt dayes:
For one was dead, the other priſoner,
Chriſt in tombe, *Ionas* in the fiſh, he prayes.

Lift vp your eyes, with ſpeed behould this light,
Which ſhines in you, and Ieſus Chriſt imbrace,
By liuely faith; caſt off thoſe euill Sp'rits,
Which makes you ſcorne Gods word to your diſ-
(grace.
Chriſt is the truth, the way, and onely life,
The Churches moſt deare ſpouſe, run then amaine
And by a conſtant faith, liue chaſt to him,
His company brings comfort, that's your gaine.

THE PREFACE,
To those of the Romish CHVRCH.



Y Masters, who would discerne true coyne from that which is adulterated, will not content himselfe with looking on the superscription, the stamp, colour, & roundnesse thereof, but going on a little farther, will come to the triall of the substance of the mettall, will take the touchstone, and draw thereon, to examine the goodnesse or insufficiencie thereof. Euen so to discerne true Religion from false, and to know the Church of Iesus Christ in this confusion of so many, that are like thereunto, we must not be contented with the iudgement of the Church, which you call representatiue, but we ought to goe straight on to the onely Scriptures, which are the foundation and pillers of the true cause in matters that concerne Religion. And if we had stayed there, we should not see at this day such horrible confusions in Christendome, neither yet this mixture of cockle with good corne, and there would remaine nothing but pure wheat in the garnar and store-house of

of the Church. And would to God that some of the auncient Bishops could haue contented themselues with the marches established by the holy Ghost, the greatest part of the world should not now be wandering in the auncient pathes and footsteps of Gentilisme, against which the Apostles, and many other infinite numbers of the most excellent and worthie men haue foughten and obtained the victorie, through shedding of their bloud. Should not this exquisite ballance, square, and canon of the Scripture, this rule of right and veritie haue beene sufficient to teach vs whatsoeuer belongeth to the whole perfection of our beleefe? We ought not to haue beene ignorant of these beautifull markes of antiquitie: That there is no other proofe of Christian Religion but by the Scriptures, if any controuersie arise where to find the bodie, that is to say, the Church, that it ought not to be sought amongst our words, but amongst his words who is the truth, and knoweth his bodie, to wit, Iesus Christ. It was thither that the Bishops should haue led the Gentils, to teach them to worship one onely God, to make them turne from their old superstitions and idolatrous customes, by the violence whereof they haue beene forced to worship their false Gods and creatures, and should not haue giuen way to so many things, which are so farre from hauing any warrant in the holy Scriptures, that they are meerly contradictory thereunto. It is after this manner that it hath seemed good vnto the wisedome of man to iest and play with the high and holy mysteries of true Religion; It is after this manner that thinking onely to winke at things, and that through tolerating of the lesser euill, to eschew greater inconuenience, this holy

spring

ſpring of Chriſtian pietie hath beene infected by the filthie mud of Paganiſme, from whence thoſe deludges haue proceeded, which haue ouerwhelmed ſome fundamentall points of our ſaluation. And would to God that thoſe zealous ones without knowledge had taught their Neophytes to thinke it abhomination, to ſuffer themſelues to be led away by degrees vnto ſuch things as at firſt ſeemed pleaſant, we ſhould not ſee at this day ſuch peſtilent doctrine, neither yet thoſe ſuperſtitious and ridiculous ceremonies, which haue cauſed as well in times paſt as in theſe dayes, ſo many troubles in Chriſtendome. But this is their reward, who haue choſen to preferre the Church to the Scripture, and man to God, as if it were more expedient to find out the head by the proofe and teſtimony of the members, then the members by the teſtimonie of the head. I am exceeding ſorie to conſider, that when the time of appearing before the tribunall ſeate of God ſhall come, the damned Gentiles ſhall know their markes and liueries on you, and that in great aboundance, as this preſent table of your conformities vnto their faſhions and cuſtomes, ſhall clearely and faithfully beare record. But let vs examine how this filthineſſe hath corrupted that beautie that was among you. Thoſe poore Gentils, liuing vnder the Empire of Conſtantine *the great, when the Church of Chriſt was taking a little breath, and did enioy ſome peace and reſt after ſo many perſecutions and martyrdomes of her children, beganne to enter therein in great throng, and by multitudes. But how? hauing lately renounced the polluted ſlauerie of their Gods, of Gentiliſme, of worſhipping of images; and their feete being as yet foule with the dirt of their I-*

dolatries. And that which helped very much to aduance those old ragges, was because they began to professe Christian Religion, being well ripe in yeares, and full of gray haires, which was the cause why they could not so suddainely shake off such customes as they had sucked with their mothers milke. But behold here the very finall accomplishment of euill fortune, to wit, the conniuence of the greater part of the Bishops at such errors, who not hauing discouered a farre off such daungers as might ensue and follow vpon this lenitie, and licence graunted by them, some more some lesse according to their humors, hauing tolerated these abuses, Paganisme tooke its owne place, and Gentilisme passed farre aboue that measure which was prescribed by the Oracles of God. They thought with themselues that they had laboured much for the aduancement of Christian Religion, if at the first they could but onely diuert them from worshipping of their Gods, thereafter to send them vnto such Christian Saints as were deceased: but this was nothing else but a changing of the name and not of the thing it selfe. They ought in the space of so many ages to haue found out some remedie for this disease: but in stead of abolishing and reforming of these abuses, we see the same daily confirmed, yea, moreouer a farre greater encrease of this dirt and dregs of the Heathen, in lieu of the pure drop of true pietie and Christian simplicitie. Euen so farre are we from any hope to see the same reformed, sith the Iesuits haue vndertaken at a set price to defend those errors, and haue published in their writs, that Christian religion may lawfully make vse of the ceremonies of the Gentils, which is as much as if one would say that God maketh

maketh vse of the Deuils lawes for the weale of his people. And thus it is that the Romish Church, established by vnreasonable reasons, aduanceth in such manner euen vnto this day, yea, and commaundeth and authoriseth euill customes in place of good lawes, and the reliques of Gentilisme in great plentie, in stead of the puritie of the Gospell. Your opinion was, that the spirituall kingdome of Iesus Christ should haue beene gouerned like the Monarchies of this world, whose rulers beare with many of their subiects faults, to the end that they may haue peace with strangers; but it is not so: for as touching so farre as directly concerneth the true knowledge of God, and of the puritie of his seruice, of the estate of the conscience, of the nature of Ecclesiasticall gouernment, we ought to haue recourse vnto the Canonicall bookes, and not vnto popular abuses: they are the precepts of faith that ought to be layd open vnto the people, and not those preiudicate opinions, coloured with deuotion, against which the holy Fathers haue foughten so couragiously. In the end, this little Treatise will declare vnto you how that your religion is borded with those totters and rags of Gentilisme. God graunt you the grace to acknowledge the difformitie thereof, that you may depart from thence, and enter in league with her which is most beautifull, to wit, the Church wherein we liue, which is well pleased with such ornaments, as her spouse Christ Iesus our Sauiour hath giuen her, to whom be glory and honour for euer.

Amen.

THE FIRST CONFORMITIE.

CHAP. I.

Of God.



You cannot denie, my Maſters, that the Pope of *Rome* is named God. The gloſſe of the Canon law vſeth theſe expreſſe termes, [a] *Papa Dominus Deus noſter*, which in truth is a title of blaſphemie, grounded neuertheleſſe vpon antiquity, whereof you make ſo great ſhew, and which you haue placed and ranked among the eſſentiall markes of your Church. It is ancient, I confeſſe, ſith that more then a thouſand and fiue hundred yeares are expired, ſince it was attributed to one of the Popes predeceſſors,

[a] *Cap. Cum inter Extrau. Ioa. 22. Et lib. 1. Caremoniarum ſacrar. ſect. 7. c. 6. Sedes Dei 1. ſedes Apoſtolica. Concil. Lateran. ſeſſ. 9. Diuinæ maieſtatis tuæ conſpectus, & ſeſſ. 3. Vniuerſis populis adorandus & Deo ſimillimus.*

[b] euen as being ſoueraigne Biſhop, to wit, vnto *Domitian* Emperour of *Rome*. And if that Poet *Martiall* hath been iuſtly taxed by one of your Biſhops for flaterie and lyes, for that hee calleth by the name of God that Tyrant and horrible monſter in nature, in theſe words, [c] *Edictum Domini Deiq́ noſtri* ; by what meanes can you free your ſelues from the like, or rather a more rigorous cenſure, ſith that he was onely a Gentile, and you cloathe your ſelues with the name of the true Church? [d] Thoſe Decrees, Decretals, Sixties, Clementines, Extrauagants, with other ſuch like, your Euangiles ſhould haue beene purged and made cleane both in their Texts and Gloſſes, by thoſe Cardinals, to whom this goodly charge was committed by one of your Popes [e]. We are ſtill in hope that one day that ſhal be aboliſhed, which many of your ſelues cannot reade without horrour. Your flatterers keepe their courſe, and ſtriue apace among themſelues who ſhall yeeld greateſt honour and worſhip vnto this Popiſh diuinitie [f]. Theſe verſes beare witneſſe:

Oraclo vocis, mundi moderaris habenas,
Et meritò in terris diceris eſſe Deus.

[g] *Stapleton* nameth him *Supremum, planè ſupremum numen in terris.* [h] Your Decrees make *Conſtantine* the great call him God. [i] *Steuchus* giueth the reaſon hereof, if any reaſon can be found in ſo vnreaſonable a matter. [k] *Blondus* will haue all Princes to bow downe their knees and worſhip this

[b] *Sueton. Domit. cap. 13. Torrent. Epiſco. Antuerp. comment. in Sueton.*

[c] *Martial. lib. 5. Epigra. 8.*

[d] *Credere Dominũ Deum veſtrum Papã cõditorem huius Decretalis, &c. Loco ſuprà notato in Gloſſ. Extrau. cum inter nonnullos.*

[e] *Bulla Greg. 13 præfixa nonæ edit. Decret. Græt.*

[f] *In Agapet. Inſtinianus adorauit Beatiſſimum Agapetum, & hanc adorationẽ intelligũt de qua Pſal. 72. Adorabunt eum omnes reges terræ.*

[g] *Stapl. princip. fid. doct. præfat. ad Greg. 13. 9. diſt. 95. ſatis euidenter.*

[h] *Diſt. 95. ſatis euidenter.*

[i] *Steuch. de donat. Conſt.*

[k] *Blond. lib. 3. inflam. Romæ.*

this Bishop, vnto whom also are applyed certaine passages of Scripture, [l] which cannot bee spoken of any other then of Christ Iesus. How long will it be ere you leaue off your blasphemies? The poore Gentiles acknowledged one God, and did attribute the chiefe and soueragine gouernement to one onely. This was the principall foundation of their olde Religion, in so much as concerned the more learned sort among them. You in like manner leaue the supreame gouernment of the Empire to the great & true God, euen as by right it belongeth vnto him. But like as the idolatrous Gentiles [m] made seuerall distributions of charges and offices amongst a multitude of fellow-Gods, Tutelare Gods, and Saints, whom they called *Diuos*; So also you haue erected Temples, Altars, burning of Incense, worship, bowing of the knees, and all other manner of seruice vnto the Virgin *Marie*, vnto the Saints both male and female, whom in like manner you call [n] *Diuos*, among whom you distribute the offices of preseruing and helping men in their aduersities. What a harmonie, I beseech you? Those had their greater and meaner [o] Gods, assigning to each of them his owne charge, his Trade, his weapons, his daies iourney. *Varro* in his time maketh mention of thirty thousand, or thereby. [p] And verily you haue gathered together a heape farre greater then that of the ancient Romanes, and your Deifications are still multiplied at this day, as it shall be declared in the owne place, God willing.

[l] *Cerem. Pont. lib. 1. tit. 7.*

[m] *Plinius* of this same purpose writeth thus, *Lib. nat. hist. ca 7. Fragilis & laboriosa mortalitas, in partes ista digessit, infinitatis suæ memor, vt portionibus quisq; coleret, quo maximè indigeret.* *Sic Gulielmus Philander annot. in Vitruuium de Archit. lib 4. c. 8. ait Christo in cruce pendenti suam esse dandam cellam at q; materiã qua Diuos fingas dignissimã, &c.*

[n] *Sic Virgil. Æneid li. 6. & non temnere Diues.*

[o] *Plaut. in Casina. Vnus tibi hic dum propitius sit Iupiter, tu istos minutos caue Deos flocci feceris.*

[p] The little Saints bee such as S. *Leger*, S. *Fremin*, S. *Guerlichon*, S. *Emenehou*, S. *Lupe*, S. *Vit.* &c.

CHAP. II.

Of the antiquitie of Religion.

WE E approoue the antiquity of the word of God, yea, it is eternall, and wee reproue that which is against the truth, seeing that in no wayes she can prescribe or bee preiudiced, saith *Tertullian* [a]. The Lord commandeth vs expresly by the Prophet *Ezechiel* [b], not to walke according to the commandements of our Fathers, neither yet to obserue their lawes and statutes, or to defile vs with their Idols, but to liue according to his lawes, and keepe his commandements. And who should speake in man? Whither the spirit of God, or antiquitie? And what other rule hath our vnderstanding then the holy Scriptures, which enableth vs to iudge of antiquitie? [c] The Fathers haue called it an exquisite ballance, the square of verity, the rule of equity, saying, that there is no other proofe in the world but by the same. S. *Cyprian* [d] teacheth vs that wee ought not to haue any regard vnto that which our predecessours haue thought fit to bee done, but vnto that which Christ hath done, who was before all those. * And wherefore are you so strictly tied to the institutions of your Fathers, that you will not yeeld a iot, not considering if they speake well, or not? If any presse to reforme them by the line and rule of the word of God, which is the anchor of our faith, saith S. *Athanasius* [*], the foundation

[a] *De Virg. veland.*

[b] *Ezech. 30. 18.*

[c] *Aug. lib. cont. Petil. c 2. Ambr. in 1. Cor. cap. 4. Chrys. st. hom. 49. in ca. 24. Math.*

[d] *Cyp. Epist. 63. ad Cacil.*

* *Vt Vatinius se Pythagoreũ dicere solebat, & hominis doctissimi nomen suis immanibus, & barbaris moribus pratendere, Cicero in Vatin. sic Pontificij suis erroribus pratendunt nomen sanctorum Patrum, & Gloss. in Can. Noli meis dist. 9. vult prima scripta omnia enim authentica, & tenenda esse ad vltimum iota.*

[*] *Athan. in Synopsi.*

foundation and ground of our cauſe, ſaith Saint *Auſtin* [f], immediately they are pulled and drawne to the fire, that will once attempt any ſuch holy reformation among you. You haue learned this maxime, which is become ſo common among you, to wit, that no change or innouation ought to be made of the religion of your predeceſſours and Fathers. And who are thoſe Fathers? [g] *Pythagoras*, [h] *Plato*, *Mecænas*, *Agrippa* [i], and ſuch other Politicians & worldly wiſe, which haue taught you that euery man ought to ſerue God according to the manner of the Countrey, [k] and the inueterate cuſtome of his predeceſſours, and that they ought to die the death, whoſoeuer doe the contrary thereof. And for as much as you are in a manner buried in the coffin of antiquitie [l], Antichriſt hath found the doore open, that he may the more eaſily ſnatch and take hold of your decayed Church, and not onely crooked, but pulled downe to the ground, through age of the putrified burden of your traditions and vnwritten word.

[f] *Aug. de vnit. Eccl. cap. 16.*

[g] *Pythagor. in verſ. aurat.*

[h] *Plato in Timæo.*

[i] *Agrippa apud Dionem.*

[k] The moſt impure idolaters do cry out in *Prudentius*. *Hoc ſanctũ ab æuo eſt, hoc ab auis traditum.*

[l] *Apud Ambro. li. 5. epiſt. 10. extant verba Symmachi Ethnici, quibus religionẽ Chriſtianã nouitatis inſimulabat, ſuam verò, id eſt Pampilianam, ceu antiquã & veram ceuſebat retinendam.*

CHAP. III.

Of Schoole Diuinitie.

WHat is more ſacred among Sciences then Diuinity? You haue prophaned it by bringing in of that which

you terme Scholastique, gathered out of *Lombard*, Master of the sentences, which hath engendred vnto vs the race of the Thomists, Scotists, Albertists, Ocamists, Realists, Nominalists, and such others, whose foundation is laid vpon the subtilities of *Aristotle*. Let any man remarke the themes of your Sermons, the disputations of your Schooles, together with those great and huge volumes of Commentaries vpon the foure bookes of the Sentences, Oracles are receiued euery where from the *Tripus* of this Philosopher, and the Vniuersities that ought to be instituted after a Christian manner, are changed into the Academies of that heathenish *Athens*. You spend more time in clearing that which seemeth ambiguous and doubtfull in the doctrine of that ingrate disciple toward *Plato*, then in teaching your flockes the law of the Gospell. The oathes which the Vniuersities doe exact of their initiates and Batchelours, that they shall not controll him, and those Hoods or [a] Doctorall caps are witnesses of the truth of that which I speake. And your Diuines of *Collen* haue determined, [b] that as S. *Iohn Baptist* was the forerunner of Christ Iesus *in Diuinis*; in like manner also was *Aristotle in Naturalibus*.

[a] And may we not liken the *liripipium* or Doctorall hoode to those *apices & tutuli Flaminum & Salior*ũ.

[b] *Fran. Bernard. de Lutzemb. in Catal. Hæretic.*

CHAP.

CHAP. IIII.

Of Diseases.

THe whole Scripture declareth vnto vs, that vnto God onely wee ought to haue recourse in all manner of afflictions, aswel of the bodie as of the spirit. [a] The Saints, according to your iudgement, are more fit to impart their fauours vnto you in your diseases. Doth it fall out that a woman is in trauell and labour of her childe? Behold incontinent S. *Margaret* in readinesse, her ayde and fauour is prayed for, of God no newes at all. [b] Is not this the verie same which the Gentiles practised, who were woont to commit this charge of attending women that were in this case, vnto *Diana*, or *Iuno* surnamed *Lucina*. The examples of this your imitation are so frequent and ordinary, that it were but superfluous to repeate them. And that olde hagge in time of her sickneſſe could tell some newes concerning this purpose, which being prostrated before the image of the Virgin *Marie*, and thereafter demanded by one what she was doing, answered; that shee was praying to this good Lady, to the end that shee would make intercession for her at that good Ladies hands that was in heauen; which answere being accepted with a little nodding of the head, shee thinking to correct her former speach, added moreouer that shee was praying to the good Lady in heauen, to the intent that shee might

[a] The Pope is in Heauen a marshall which appointeth euery one his place to campe in.

[b] *Sic Viues comment lib. 8. c. 27. de ciuitat. Dei, Multi christiani in re bona plerumq; peccãt, quod deos diuasq; non aliter veneranter quã Deum. Nec video in multis, quod sit discrimen de sanctis, & id quod Gentiles putabant de dijs suis.*

might recommend her to this holy image, before which shee had bowed downe her selfe. [c] Pope *Pius* maketh great account of a certaine Virgine *Marie Prunetane* in the Countrey of *Florence*, whom the people doe reuerence with a most feruent deuotion, for the opinion which they haue conceiued, that in time of necessity and drought she is able to send downe raine. Her Temple is decored with incredible riches [d], by reason of the propines which are daily sent thither. [e] The Gentiles in the like case did call vpon *Iupiter*, whom they named *Pluuius*. And the Athenians (as saith [f] *Pausanias*) made an image of *Ceres* praying to *Iupiter*, that she might obtaine some raine, [g] to be a memoriall of a certaine great drought, which had grieuously afflicted the countrey. The Ægyptians only were voyde of this sort of Paganisme, to addresse their prayers to *Iupiter*, seeing that the riuer *Nilus* ought to performe this taske, as [h] *Tibullus* witnesseth. Against the pestilence you haue S. *Sebastian*, and his successour S. *Roche*, who is worshipped in *Venice*. The Romanes had their [i] Ancile, that is to say, their Buckler, and as their tradition beareth, fallen downe from heauen in the time of *Numa*, sent from their Gods for the like disease. And doe you not recommend your Hogs to S. *Antony*? [k] The Romanes also vowed and promised to their God such beasts as should happen to be borne to them during the time of the Spring, which for this reason is named *Ver sacrum*. *Diana* was the patroneesse of Hunters and Dogs, she had these in her protection. S. *Hubert* of the Forrest

[c] *Comment. li. 2.*

Raine.

[d] *Diodor. Sical lib. 5. Strabo lib. 15.*

[e] *Pausan. in Attic. Corinth. & Bæot.*

[f] *In Atticis.*

[g] *Ier. 14. ve. 22. An sunt inter vanitates gentiũ qui pluuiam edant, & an cæli dant imbres; nõne tu is es Iehoua Deus noster?*

[h] *Lib. 1. Eleg. 8. Nec pluuio supplicat herba Ioui.*

Pestilence.

[i] *Ouid. in Fast. Ecce leui scutum versatum leniter aura*
Decidit, à populo clamor ad astra venit.

[k] *Liuius lib. 4. Dec. 4.*

Forrest of *Ardenne* hath succeeded her, and is very deuoutly called on against madnesse, for which they say that his Masse is a singuler preseruatiue. That [l] *Iupiter* of the Gentiles thundring & lightning did send downe (as those poore soules beliued) tempests: At this day against haile and such like intemperature of the aire you sing in your Church the Masse of S. *Bernard*, of S. *Grache*, S. *Barbara*, of S. *Aliuergo*, of S. *Andoche*, and others. [m] *Polydore Virgil* complained in his time, that idolatry was in so great account among those of his Nation, who in time of their sicknesses had recourse vnto images of all fashions. If the heauens threaten the earth with thunder and lightning, behold the Priest in readinesse armed with his host, imprisoned within his pix or holy boxe, the purgatiue water is set abroach also, and standing vpright at the gate of the Temple, hee [n] exorciseth the aire, and marketh the same with the signe of the crosse. You would say that it were an Augur with his *Lituus*, or crooked staffe, wherewith he marketh the regions of the heauens. Wee denie not that God hath wrought many beautifull wonders in heauen, in fauour of his Church, but to obtaine them, we must proceede by deuout prayers, and not by such Ceremonies as haue no foundation in Gods word. *Cleo* ordained certaine Priests who were called χαλαζοφύλακες, as who would say, spyers of haile, wardens and procurers of tempests, which are your predecessours in this manner of doing.

Madnesse.

[l] *Nunc pluit & claro, nunc Iupiter æthere fulget.*

[m] *De inuent. rer. lib. 6. ca. 13. Papistæ Raphaeli committunt oculos sanandos, Apolloniæ dentes. Alan. Cop. dialo. 3. cap. 29.*

Stormes.

[n] *Inuocatio ad S. Rochum contra pestem his verbis concipi solet. Tu qui Deo es tam charus, & in luce valde clarus, sana tuos famulos. Et à peste nos defende. Opẽ nobis ac impende contra morbi stimulos. Missal. & Breuiar. Sarisb. in Missa. de S. Rocho.*

χαλαζοφύλακες.

CHAP.

CHAP. V.

Of praying to Saints.

WHat Arithmetician is so perfect in the calculations of the *Algebra*, that he can number the [a] infinitenes of diuers patrons, aduocates, and tutelare Saints, whom you haue substituted in place of the ancient Gods and Demons of the Gentiles, whose names are vnknowne each to another. [b] *Tertullian* writeth that euery Prouince and Citie hath her own God. The Syrians haue *Astartes*: the Arabians *Diasares*: the Treuisans *Tibelenus*: Africke *Cœlestus*: *Mauritania* her petie Kings. *Deluentius* is adored of the *Crustuminenses*, and so forth of the rest. [c] The Pagan *Celsus* cited by *Origen*, said, *that it could not be displeasing vnto the supreame God, if any did make prayers and supplications to the Demons* [d] (so termed he his Gods) *as to his friends, as to those who are subiect to him, and belong to him, &c.* In S. *Ambrose* the Pagans say likewise; *Through the Creatures we may goe to God, as by the meanes of the principall Officers of a Court wee haue accesse to the King.* In S. [f] *Austin* the Platonicks teach; That *because no God hath any medling with man, the Demons doe present the prayers of men vnto the Gods, and returne backe againe to men the answers of their petitions.* In [g] *Eusebius*; *We believe* (saith *Plato* to *Hesiode*) *that when those people of the golden age are dead, the same hauing become demi-Gods, do rid men from their miseries,*

[a] *Virg. Æneid. lib. 7. At nos vix tenuis famæ perlabitur aura.*

[b] *In Apol c 23. Narnensiũ Veridianus. Æsculanorum Ancaria. Volsiniensium Nursia: Oticulanorũ Valentia: Intrinorum Nolia. Faliscorum in honorem est privacuris, &c.*

[c] *Cont. Celsum lib. 8. passim tomo 2 pag. 930.*

[d] *Secundum numerum vrbiũ tuarum sunt Dij tui, Ier 2.28.*

[e] *In epistol. ad Rom. 1. tomo quinto.*

[f] *Lib. 8. de ciuit. Dei, cap. 18. tomo quinto.*

[g] *De præparat. Euang. li. 13. c. 7.*

miseries, and become protectors of others, and for this cause from hence forth we will serue them as Gods [h], *and worship their sepulchers, and those also that haue liued well, howsoeuer they haue dyed, through age or otherwaies.* And thus then did the Pagans. And it followeth after; *And these things doe agree well with the death of such as are beloued of God, whom thou canst not doe amisse to call the champions of piety. From hence also wee haue this custome to goe to their Sepulchers or shrines, and powre forth our prayers neare vnto them, and honour their blessed spirits.* Is not this the same errour that hath gotten ground in your Romish Church? And who hath brought it thither but the zeale without knowledge of such as had lately of Gentiles become Christians? [i] *Cicero* maketh mention of the laws which commanded to adore them, and to erect Colledges for them, and Priests to minister vnto them. And verily wee ought to deplore the vnwarie ouersight that was committed, chiefly in the time of *Constantine* the great, when the Gentiles with their naughty preiudice were entring into the Christian Church. It was thought, that hauing diuerted them from the seruice of their Gods, they would haue kept some measure towards the Martyrs, and haue breathed out that deuotion which in times past they vsed towards their Gods. But such as thought that they had gained much by causing them to reuolt, haue been much deceiued, for they haue changed the name onely, the same very superstition remaining still. [k] *Thucidides* speaking of the Platæans, who were redacted vnto great extremity,

[h] *Multi Christiani Diuos Diuasq; non aliter venerantur quã Deum, nec video in multis, quod sit discrimen inter eorum opinionẽ di sanctos, & id quod Gentiles putabant de suis Dijs Vines comment. in August. de ciuit D. i. li. 8. cap. vlt.*

[i] *Cicero lib. 3. de legibus, Diuos & eos qui cœlestes semper habiti sunt, colunto, & illos quos in cœlũ merita vocauerunt. Itẽ: Diuisq; alijs, alij sacerdotes, omnibus Pontifices, singulis flamines sunto.*

[k] *Lib. 3. belli Peloponn.*

extremity, bringeth them in speaking to the Spartanes after this manner. [1] *We call vpon the common Gods of Grecia, to the end that they would doe vs so much fauour, as to inable vs to perswade you of these things, to the end that you may remember the oath of your Fathers. Wee make our humble prayers, being thus prostrated before the Sepulchers of our ancestors, and call on the dead, to the end that wee may not bee made subiect vnto the Thebanes.* Iudge now if you be not fellowes with those in praying to Saints.

CHAP. VI.

Of the Iubilee.

IN the obseruation of the Iubilee I remarke an imitation of *Indaisme* & of *Gentilisme*: of *Gentilisme*, in so farre as the Gentiles did celebrate the secular playes, [a] ordained by *Valerius Publicola* after that the Kings were chased forth of *Rome*, and were so called, because they were acted but once [b] in a hundred yeares. And for this cause the Heralds, by whom these were published and proclaimed, cryed out, *Come and see the* [c] *playes, which none of you shall euer see againe.* They acted Comedies, Histories, and such other sports in honour of the Gods of the Gentiles, which continued the space of three nights together. And aboue all others *Pluto* and *Proserpina* were honoured, or, as saith *Festus*, *Apollo*, and *Diana*. *Boniface* [d] the eighth

1 *De munerib. & officiorum distributione quæ sanctis sunt assignata & præfinita, Aug. de Ethnicis loquēs sic scribit lib. 4. de ciuit. Dei cap. 22. Dicebat Varro ita esse vtilem cognitionem Deorū, si sciatur quam quisq; Deus vim & potestatē habeat cuiusq; rei. Ex eo enim poterimus inquit, scire quē cuiusq; rei causa Deum aduocare & inuocare debeamus, ne faciamus vt mimi solent, & optemus à Libero vini Deo aquam, & à Lymphis aquarum Deal us vinum.*

a *Iulius Capitolinus.*

b *Horat. Certos vt denos decies per annos, &c.*

c The origine of these places is set down amply by *V. Max.* in the Treatise of ancient institutions.

d *Platina in vita Bonif. Clem. et Sixti. et Naucl.* Gen. 44.

eighth, who brought in the Iubilee among the Christians, hath changed playes into playes [e], the yeare 1390. after the example (said hee) of the old Testament. It is but 303. yeares or thereabout since this inuention was established, and consequently the Church could very well haue beene without the same the 1300. yeares proceeding. And if this *Boniface*, of whom it is written that he entered into the Popedome like a Foxe, reigned like a Lyon, and dyed like a Dogge, would needs institute the *Iubilee* after the Example of the Law of God, [f] why did he command that it should be celebrated euery hundreth yeare. Truth it is that the other Romish *Pontifes* considering that the time of their Popedome could not reach so farre, because of the shortnesse of their life, which for the most part is finished by violent death, haue abridged the time, that they might the better fill their bagges, and obtaine the best part of the spoile which the poore people vnder the pretence of indulgences, bringeth in to them from all parts. Wherefore *Clement* the sixth hath ordained it to be euery fiftyeth yeare, and cast of all *Sixtus* the fourth, to be euery 25. yeares once. Superstition therefore being vpholden by the insatiable and immoderate ambition of those that are exalted to this Sea, hath framed this *Iubilee* according to the paterne of the secular yeare of the Romanes.

[e] The Secular playes into his *Iubilee*.

[f] *Leuit.* 25.

CHAP.

CHAP. VII.

Of Purgatorie.

WE will speake of Purgatorie, which is the patrimonie of the Romish Clergie, and the chiefe foundation of the Masses for the dead. Our writers haue declared by their learned writs, that it was vnknown vnder the Law, was without any proofe or likelihood, let it be neuer so small, either in the old or new Testament. And those of the Romish Church could not in the whole Bible, find out any pretence for their Purgatorie, saue onely in one place of the second of the *Machabees*, an Apocryphall booke. We will not sound the deepenesse of this matter, sith *Purgatory* was not holden or deliuered as an Article of faith, more then 400. yeares after the death of our Sauiour, and S. *Austin* himselfe did hold it onely for a problematicall doctrine, which should not be taught to the people by the *Heralds* of the doctrine of saluation. What [a] is the ground thereof then, and who hath sowen the first seede thereof? Who but *Plato*, *Homer*, *Virgil*, Mahomet and such other Gentiles? And S. *Austin* himselfe findeth such a conformitie betweene the opinion of *Plato*, and that of the Christians of his time, that he hath termed this decree meerely Platonicall: which the Iesuits with all their subtilities dare not deny. Then Purgatorie is wholly builded after the paterne of the doctrine of the Gentiles, as it may

[a] Who doth not perceiue that Pope *Gregorie* hath from thence the tables of his dialogues, where he placeth the Purgatorie of some soules in baths, some in the wind vnder leaues of trees, others in the fire.

may easily be demonstrated. *Eusebius* [b] making mention of the doctrine of *Plato*; *So soone as the dead are arriued in the place, whereunto they haue bin transported, first of all it is discussed in iudgement who hath liued well or naughtily: and if any seeme to haue liued after a mid-way manner, they are carried along the Acheron to a marish, where they are purged by enduring of heauie punishment, and being deliuered from thence are rewarded with honours according to their merites and good workes.* And this doth he insist on more at length, vsing namely these words, to purge and absolue. And in another place out of *Gorgias* in *Plato*: *Those that haue sinned, saith he, curably, that is to say, easie to be pardoned, are purged by suffering of torments, both while they are liuing here, and in hell after their decease. But as touching those that haue sinned incurably, to such no good can happen, sith they are incurable.* And thus did *Plato* [c] make vp three degrees of men: of the vertuous, whom he lodgeth in the fabulous Elysian fields: of the vngodly and such desperate persons, whom he adiudgeth vnto euerlasting fire: and his Purgatorie is reserued for those of the third ranke, who haue committed sinnes, but such as are forgiuen, and may easily be remitted in this world with small penance, yea although it were but by the aspersion of a little holy water. And for these last, I say, he appointeth somtimes burning riuers, and other sorts of punishment for the expiation of their crimes. And to the intent that they may not lie lingering in these torments, as you haue yearely Masses for the dead, [d] so also hath he ordained certaine

[b] *De præpar. Euang. lib. 11. ca. vlt.*

[c] *Plato lib. 10. de Rep. Dial. Phæd. Gorg.*

[d] *Plato lib. 2 de Rep. Cicero lib. 1. Tuscul. quæst.*

certaine ceremonies and purifyings, which hee thought would yeeld a singular comfort vnto the soules, and relent their dolours. And to this effect [c] he ordained yearly feasts, and twelue dayes of Februarie were of purpose dedicated, for the celebration of the memorie of the dead, for visiting of their sepulchres, & to pray for their weale, where the *Silicernium* was not forgotten, as we shall shew in the title of the feasts of the dead. *Homer* wrote some thing before *Plato*: and *Virgil* [f] his imitator or translator hath followed his paths, and maketh mention thereof in his *Æneides*, as of a true thing, where with his cunning and accustomed eloquence he describeth the tortures of those poore rosted soules, whom with time he bringeth forth cleansed and purified, from that purgatoriall fire, to make them flie [g] vp into the mansion of his thundering *Iupiter*. And who doth not perceiue the doctrine of our Masters in these workes? And who doth not see therein the very formall text of that which you maintaine & teach concerning this cruell fire? From whence then is Purgatorie? truely from Gentilisme. *Plutarch* [h] placeth Purgatorie betweene the moone & the earth, and there maketh the soules to lodge, that through diuerse sorts of punishment they may be purged of their sinnes. And the feare of those torments, and the compassion that they had of their parents and friends that were dead, was the cause why they made sacrifices for them, as it was practised (according as *Xenophon* writeth) vpon the souldiour that was slaine in the battell. And should not

[c] *Plato lib. 4. de Repub.*

[f] *Virgil. lib. 6. Æneid. Ergo exercentur pœnis, veterumq; malorum supplicia expẽdunt, aliæ panduntur inanes. Suspensæ ad ventos, alÿs sub gurgite vasto Infectum eluitur scelus, aut exuritur igni.*

[g] *Virg. Æneid. 6 Donec longa dies perfecto temporis orbe Concretã exemit labem, purámque reliquit Æthereum sensũ atq; aurai simplicis ignem.*

[h] *Plutarch. lib. de facie quæ visitur in luna, & De sera Numinis vindicta.*

not this be all one with that which *Iudas Machabeus* committed, if we must giue credit to the translation of your Bibles? Mahomet [i] ordained three ranckes of the dead: some to be citizens of Paradise: others of hell: and touching the last, hee plungeth them in Purgatorie, to wash away their remnant filthinesse, and to cleanse their soules, that they may be refined, and worthy to enter into the Mahometicall Paradise.

[i] *In Alcor. Alzoara. 19.*

CHAP. VIII.

Of these Names, Soueraigne, Pontife, and Pope.

THose that are read in histories know the etymologie of this word *Pontife*, which is deriu'd from *Pons sublicius*: For it was his charge to repaire that bridge whensoeuer the same was exposed to any perill, and in danger of breaking, through the violence of *Tiber*; because it is made of timber, without any yron or other mettall, and for this cause it was also reputed holy and sacred. His dignitie was excellent, and for ornament therof a Sergeant marched before him. His pontificall hat was such a one as the Cardinals of the Romish Church weare at this day. In stead of being carried vpon mens shoulders, as the Pope is, he went in a litter, sitting in a Curule chaire royally, as the chiefe Magistrates of Rome were wont to doe: If any prisoner being a malefactor had encounte-

countered him, all that day long he was releaſed from his paine. The medalles, coynes, and monuments of the ancient Romane Emperours doe witneſſe, how that they were named great *Pontifes*, as this inſcription prooueth. *Iul. Cæſ. Pont. Max.* Which hath beene imitated by other Emperours in great number. The Pope ſaith that he is Chriſts ſucceſſor in his great *Pontificat*[a], notwithſtanding that he hath reſerued for himſelfe this ſouereigne dignitie of Prieſthood exerciſed by him, & which he doth exerciſe ſtill for euer. Is this a marke of Antichriſt, to call himſelfe ſucceſſor to an office incommunicable to any man. [b] If the debate were concerning the order of *Aaron*, ſuppreſſed and aboliſhed long agoe, and if *Iudaiſme* were not altogether abrogated, we would graunt a ſucceſſor in this dignitie, but to grant one to this ſacrifice, which is after the order of *Melchiſedech*, this is an horrible blaſphemie. Wherefore we cannot liken the Pope of Rome better to any then to the *Mupht*i, and great *Caliph* (which is as much to ſay, as the Lieutenant of God) of the Turkes and Mahumetanes, he calleth himſelfe their Lord and Prince on earth, he vſurpeth the ſwords both ſpirituall and temporall, he calleth himſelfe the Prophet and Vicar of God, by vertue of the auncient ſucceſſion of their great Prophet *Mahomet*. And who acteth and playeth his part better in theſe affaires then the *Pontife* of Rome? He calleth himſelfe Pope. We confeſſe that about 400. yeares after Chriſt Ieſus, [c] as in the time of S. *Auſtin*, this title began to be vſed among the Biſhops, as it appeareth in theſe

[a] *Conc. Later. ſeſſ. 10. imperium ſanctitatis veſtræ & ſeſſ 9. regale pontificum gen.⁹. Et ſeſſ. 3. Papa ſacerdos & rex. Et ſeſſ 1. Princeps totius orbis. Tomo 3. Concil. ſe Innoc. 3. In retributione iuſtorum ſalutis æternæ pollicemur augmentum vide cauſam 12. quæſt. 5. Can. Omnium C ſi Papa. diſt. 40. et Cãnon nos. ead diſt. Quis ſanctũ dubitet eſſe eũ, quẽ tantæ dignitatis apex extollit, in quo ſi deſunt, &c*

[b] *Bulla, exurge Domine. Hæreſi 27. Lutheri Certum eſt in manu Eccleſiæ aut Papæ prorſus non eſſe ſtatuere articulos fidei.*

Pope.

[c] *Galerus præfectus Cypriano ſic interrogat: Tu es quem Chriſtiani Papam ſuum nominant?*

these subscriptions, *Cypriano Papæ*, and in S. Hierome *Beatissimo Papæ Augustino*. And none can make any question but this word hath proceeded from the [d] Grecians. And that so famous idole of *Iupiter*, worshipped of the Bythinians, was commonly called ὁ ζεὺς ὁ πάππας, *O Iupiter Papa*. And by what priuiledge haue the Bishops of Rome reserued it to themselues alone, all others being excluded, sith he whose successors they vaunt themselues to be, did neuer attribute it to himselfe? Let vs come to the kissing of slippers. Whereas the Pope will haue them to be kissed, is not this to imitate the auncient Pontifes of Rome, who being set in their Curulæ Chaires, receiued the same honours of those that entred into their temples? But let vs say better, that this vanitie hath proceeded of the inuention of *Caius Cæsar*, [e] who according as *Seneca* writeth, put forth his left foot to be kissed by *Pompeius*, surnamed *Pænus*. *Pomponius Lætus* writeth, that *Diocletian* [f] put forth an edict, whereby he commaunded all persons indifferently to kisse his feete, and to this effect, after the example of *Caligula*, did he weare slippers of great value, such as the Popes *Pontofles* are at this day. And the greater sort of the Prelates onely are exempted from so doing, to whom the Pope putteth forth his right hand to be kissed, a ceremonie proceeding from the same ware-house of the *Paganes*, as *Plinius* [g] and *Apuleius* [h] beare witnesse. To conclude, if the Pope were diseased of the gout, and lame of his legges, he might pretend some excuse, when he causeth himselfe to be carried; but wher-

Kissing of slippers.

[d] *Carnus etiã par tẽ Græcè dici Papã seu Pappã patet ex Hom. Odyss. l. 6 Id circo Guicciardinus hist. l. 1 scribit Alexandrũ sextũ ex mulierib. filios nothos quatuor, duas filias tulisse, quos filios nõ nepotes, aliorũ sacrificiorũ more vocare solitus erat*

[e] *Seneca de beneficijs l. 2 c. 12. Cæsar Pompeio Pæno osculãdũ porrexit pedẽ, vt viderẽt homines soculum aureũ margaritis distinctũ.*

[f] *Dioclet. (inquit Pompon. Læt. in Diocl.) edicto sanxit vti omnes sine generis discrimine prostrati pedes ipsius exoscularentur, quibus etiam venerationem quandã adhibuit, exornans calceam nta auro, gemmis & margaritis. Idẽ postea fecisse & Maximũ narrat Alex ab Alexand.*

[g] *Plinius lib. 11. religio aliqua est in dextra, quæ in fide porrigi-*

as he doth it as a point of Religion, it is intollerable. And from whence should he haue learned this delicatnesse, but from the auncient Romanes [i] his fore-runners.

CHAP. IX.

Of the Popes Armes, and of the Keyes.

IN the blasons of the Popes cognisance there is alwayes a paire of [a] Keyes inseparably vnited with a Tiara triply crowned. This is that great Lock-smith, of whom others haue obtained power to open and shut. And who should haue resigned ouer this place of key-bearer vnto him? From whom hath he borrowed those mantles, blasons, and the two keyes made in manner of a Burgundian Crosse? Truely his predecessors are of no small number, and he is heire to many, whom superstitious antiquitie did hold to be Gods, and to whom this charge was committed. *Mercurie* had the petase, or winged hatt, and the *Caduceum* wrapt about with two serpents. *Apollo Thyreus* had the place of great Sergeant-porter among the Grecians: *Clusius* was one of this trade. *Patulcius* medled therewith also: and the Grandfather *Ianus* King of Italie had two faces, a token of his wisedome in gouerning his people, and hath beene the first Romane Key-bearer, souereigne patrone and Dictator of the auncient Catholicke Romane religion,

tur, quæ osculis auersa appetitur.

h Apul. Asl. lib. 2

i Iuuen.

Quadriuio? iam iam sextaceruice feratur,
Hinc atq; inde patens ac nuda penè cathedra.

Mart. lib. epig 4.

Cùm tibi non essẽt sex millia Caciliane, Ingenti latè vectus es hexaphoro.

a Beda Eccleſiaſt. hiſt gẽt. Angl. r. lib. 3. ca. 25. narrat ſuo tempore omnibus perſuaſũ fuiſſe ianuam cæli Petro cõmiſſã, quaſi cælum materiale haberet oſtium.

Solue iubẽte Deo terrarum Petre cateinas,
Qui facis vt pateant cæleſtia regna beatis

Cantantur in feſto B. Petri ad vincula.

ligion, Prince of the Limentins, Foriculans, Cardians, and other vnder officers, and to him belonged [b] the opening and shutting of the golden gate. The Pope hath succeeded him. The *Paganes* painted *Mercurie* [c] with three heads, and named him *Tricephalus* in place whereof the Pope hath his three crownes, to declare the fulnesse of his power, which he vsurpeth ouer heauen and earth. And touching hell, he hath displaced, or made Hecate giue way to him (called of the Gentils *Triuia*) together with *Cerberus* and *Gerion*, to the effect that he may send thither, or bring from thence such as pleaseth [d] him best: for he braggeth that he may send soules to hell by whole cart lodes full, without any feare of reproach. *Clement* [e] the sixth commaundeth the Angels and Deuils. Is not this that which is said of *Orpheus*, that he descended into hell, to deliuer from thence his wife *Euridice*, *Pollux* to release his brother *Castor*, *Theseus* and *Perithous* to rauish *Proserpina*, and *Hercules* to carrie away *Cerberus*?

[b] *Cui reserata mugiunt aurea claustra Pole.*

[c] *Imaginem Papæ cum triplici tiara vide in Bibl. vulg. edit. ex typographia Apostolica Vaticana.*

[d] *Can. Si Papa. dist. 40.*

[e] *In bulla sup. Iub.*

CHAP. X.

Of Vestures, Albes, Amices, Miters, and Crosier Staues.

IT is to be wished that the simplicitie in cloathing, which shined in Christ Iesus and his Apostles, had beene imitated. In the primitiue

Church we doe not read that the Biſhops differed from others in their apparell, [a] as well ordinarie, as when they went to preach and proclaime the Goſpel, & to miniſter the holy ſacraments. Thoſe habits therefore that were indifferent, afterwards became different, but ſimple and without curioſitie. It is not vnknowne to vs what obiections you vſe concerning this matter, and how you keepe your ſelues cloſe in the ſunne-ſhine of the authoritie of ſome Fathers, as of *Gregorie Nazianzene*, [b] and others, who report that the Prieſts and Deacons were apparrelled in white, during the time of the celebration of the holy myſteries (not that we thinke it vnlawfull to vſe a comely white roabe in the celebration of Gods ſeruice : but on the contrary we hold the vſe thereof as fit and decent as it is auncient :) and thereafter you forget not Saint *Auſtin*, who in one of his Epiſtles [c] maketh mention of a veſture of the head, called *Pyrrum* (which farre from the purpoſe you read *Byrrum*) which was a red hat peraduenture ſuch as the Cardinals of Rome weare at this day. But by the contrary, to proue vnto you what modeſtie thoſe firſt Biſhops vſed, I will onely produce the example of *Babilas* Martyr, and Biſhop of *Antiochia*, whom S. *Chryſoſtome* ſo highly commendeth, [d] and among thoſe vertues, wherewith this Father was indued, he maketh mention of his frugalitie, and that his apparell was but after the ordinarie faſhion of other Chriſtians. In the ages next following, chiefly vnder *Gregorie* ſurnamed the Great, this naturall ſimplicitie was corrupted, through the imitation af-

[a] *Vt quondã veſtirentur Epiſcopi, vide Turtul. de Pallio, & Socratem Eccleſiaſt. hiſtor. lib. 4.*

[b] *Greg. Nazian. in inſomnio de Anaſtaſ. Eccleſia Chryſoſt hom. 83 in 26. cap. Mat. Hieron. de vita Cleric. ad Nepot. & lib. 1. aduer. Pelagianos.*

[c] *Auguſt. epiſt. 54.*

[d] *Chryſoſt. lib. aduer. Gentiles.*

aſwel of *Iudaiſme* as of *Gentiliſme*. Of *Iudaiſme* according to *Rabbanus Maurus*, [c] who taketh the paines to diſcipher them one by one. But of Gentiliſme in truth, if we take pleaſure to contemplate the figures and faſhion of the Pantheon at Rome, other-wayes called the Rotonda, in whoſe vault we ſee cut with ſingular artifice, the whole ornaments and ceremonies which the poore Gentiles were wont to vſe in their ſacrifices.[f] That we may enter farther into this matter, we find the ſtatutes of *Numa*, concerning the apparell of thoſe whom he ordained to offer ſacrifice, and of other Prieſts of Paganiſme, which hee would haue to be of a white colour [g] (we except not againſt the colour or garment, if it be not made a part of Gods worſhip, and applied to a myſticall ſenſe, as it is in the Church of Rome) as the etymologie of this ornament called *Alba*, [h] doth ſufficiently witneſſe, which is the ordinarie garment that your Maſſemongers haue retained for themſelues at this day, and which the Egyptian Prieſts vſed in their ſervice, [i] according to the tradition of *Pythagoras*, and had in abhomination that which was made of wooll. And it were to enter into a labyrinth, out of the which we could not eaſily eſcape, if wee ſhould make any ſtay in that which might be ſayd, and written of this ſubiect. *Plautus* mocketh [k] theſe large and ample robes. *Plinius* maketh mention thereof in diuerſe places of his workes, and cloatheth the Prieſts therewith, namely thoſe of Egypt. Thoſe veſtures which you call holy and [l] myſticall, are not all of one faſhion, neither yet worne

[c] *Rabban. Maur. de inſt. Cleric. lib. 1. cap. 14. & ſequent.*

[f] *Alexan. ab. Alex. lib. 4. cap 17. Valerius. Philoſtratus.*

[g] *Cic. de leg. color albus præcipuè decorus Deo eſt habitus.*

[h] *Apul. Aſin. lib. 11. vocat cataclyſtam veſtem, hoc eſt, ſecundùm Beroaldum, vndiq; clauſam.*

[i] *Herod. lib. 2. & apud Philoſtratũ memorat Apolonius Tyanæus.*

[k] *Sanè hoc genus mulieroſũ eſt tunicis demiſſitijs.*

[l] *Virg. Æneid. li. 3. Fert picturatas auri ſubtegmine veſtes.*
Et lib. 9.
Et tunicæ manicas, et habent redimicula mitræ.

worne daily, or on euery holy day. You haue of all colours and faihions. Some are set out with one sort of flowers, & some with another. Which maketh me call to minde the vestures of the Salians, that were variable after this manner, as the Diuines of the Gentiles witnesse, to wit, *Virgil*, *Ouid*, and others. And those garments were not made indifferently of any kinde of stuffe, the matter was singular, neither was it lawfull to make them of any other thing then of fine linnen, whether it were because it is brought forth of the earth or for the frugalitie and profit redounding thereof, the same being fit for all seasons: and held such as were made of wooll to be polluted. And from this kinde of vesture the Priests of Egypt were named *Linigeri*, as well by [m] *Herodote*, as by the Poets, and were very carefull to haue it white and cleane, which caused them wash the same often, like as your Fryers doe at this day. *Cicero* approued [n] those linnen garments, chiefely when the fashion was wouen, which he thought to be most acceptable vnto God. And such as were dyed in colours were to no vse, saue onely in time of warres. This white colour was in so great request, [o] and was had in such reuerence, that the Priests and such as offered sacrifice among the Gentiles thought it great honour vnto them to be surnamed and called white. And moreouer, the Philosophers almost of all sects, after the imitation of the Ægyptian and Romish Priests, had the same in great estimation, and farther vsed it in their daily wearing. *Apolonius Tyaneus* [p] in presence of the Emperour

[m] *Herod. in Euterp. Martial. epigr. lib. 12. Iuuen. Sat. 6. Ouid. Metam. li. 1. cùm ait:*
Tum Dea linigera colitur celeberrima turba.

[n] *Cic. lib. 2. de leg.*

[o] *Pers. Sat. 1.*
Iuppiter hæc illi quamuis albata rogarit.
Horat. serm. 2.
Ille repotia, natales, aliosue dierum
Festos, albatus celebret.

[p] *Philost. in eius vita. O Diuine Pythagora, tu pro me causa dicito: siquidem eius gratia in ius vocor, cuius tu inuentor, ego imitator sum.*

Emperour *Domitian*, was reproued for wearing a white garment. His excuſe was, that that which he did was after the example of *Pythagoras*, whoſe imitator and diſciple he named himſelfe. The feaſt of *Ceres* was honoured with white apparell [q] *Iſis* and *Cybele* the mother of the Gods, were ſerued after the ſame manner (which I ſpeake not, as condemning either the colour or the ornament, but becauſe you put a neceſſity of religion in theſe things, and apply them to a myſticall ſence, as the Heathen doe.) Is not this the ſame that is obſerued in your Churches at the Maſſe of the virgin *Marie?* And like as the ſacrifices and ceremonies done to *Pluto* and *Hecate* were performed in the night ſeaſon, [r] and the offerings were blacke: ſo alſo they vſe this colour in the Maſſes of *Requiem*, which are ſaid for the dead. Thoſe of quickeſt ſight among the Gentiles [f] haue mocked theſe delights, and ſecretly haue accuſed their Prieſts, by calling thoſe Curetes [t] that were dedicated to the ſeruice of the great mother, as who ſhould compare them vnto yong Maides that are too curious in their toyes. And that veile to couer the head with, which *Æneas* did inſtitute, is it not the *Amice* of the Prieſts [u] of the Romiſh Church? The cope of your Maſſe-mongers is by the ſtatute of that Magician the ſecond King of Rome, who ordained that a coate of diuerſe colours ſhould bee worne aboue this white robe. Which alſo, we ſay, might be vſed, if no neceſſitie were placed in it, nor abuſed to any ſuperſtition. And it cannot be denied that this cope was made after the faſhion of

[q] *Ouid. Faſt. lib. 4. Alba decent Cererem, veſtes Cerealibus albas Sumite, nunc pulli velleris vſus abeſt.*

[r] *Virg. Æneid. 6.*
[f] *Apul. Aſ. lib. 8.*
[t] *ἀπὸ τ κύρας.*
[u] *Aliud eſt etiam veſtimenti genus Archiepiſcopi proprium, quod magna pecuniarũ vi à Romano Pontif. redimitur, in quo dignitatis ſuæ plenitudinem eſſe poſitam arbitrãtur, quod pallium vocant, cuius etiam vis tanta eſſe æſtimatur, vt eo non donatis nec raparum libram benedicere fas ſit. Vide lib. de ſacr. cerem. Rom. Eccleſ. & totum tit. de vſu. pallÿ. quand. q; venditur 30000. aureis, nec ſucceſſoribus licet vti pallio ſui antceſſoris.*

of the beſt cloakes that were among the Paganes. Theſe are the principall ornaments which *Numa* ordained more then ſeuen hundreth yeares before the incarnation of the ſonne of God; The *Flamen Dialis* was honoured with the robe prætext, which was a ſort of garment not much different from thoſe ierkins now vſed in the Churches. And thoſe tunicles, wherewith the Deacons,[x] and ſubdeacons are cloathed, draw very neare to the robe *Latuſclavus*, which was made faſt with large buttons of gold or purple. Moreouer, the ſacrificers were arayed outwardly with the skinnes of thoſe beaſts which they had offered: and is it not from thoſe that the Chanons haue borrowed their furs? As concerning the Miter,[y] which is your Biſhops chiefe ornament, the ſacrificers of the Gentils did vſe the ſame, as it may be ſeene in Writers. And the Kings of Perſia and Ægypt were decked therwith as with a Diadem. And your ſheep-heards clubbe, which you call the Croſier ſtaffe, hath no other origine, then from that cudgell without knottes crooked at the toppe, which the Augur held in his left hand, while he went about to remarke the regions of the aire vpon the toppe of an high tower by his diuination.

[x] *De tunicis Diaconorum, in quibus eleemoſynas olim excipiebant vide Raban. & art 4. & 5. Apoſtolico can.*

[y] *Ad defendẽdas Epiſcoporum mitras, bicornes aiunt eſſe factas, exẽplo faciei Moſis, quam cornutã fuiſſe credũt. Polyd. Virg. de inuent. rer. lib. 4. cap. 7. Cicero 6. Verr. ex Virg. Æneid. 10. & Ælian. Spartiam.*

CHAP.

CHAP. XI.

Of shauen Crownes, Heads, and Beards.

PLutarch witnesseth [a] that this manner of shauing of the head is very auncient, and doth attribute the inuention thereof to certaine Nations, which were of the opinion, though contrary to the custome of our auncient Gaulles, that long and side hayre was a great hinderance to the nimblenesse & agilitie that is requisite in warfare, which caused them cut away their haire. And mong the Romanes, this ceremony was obserued, that such as had beene deliuered from captiuitie, whereby they were made slaues, did follow after the triumphall chariot of their deliuerer, hauing their heads shauen. Neuertheless this custome ought to be attributed, not to S. *Peter*, shauen by derision in *Antiochia* (as your tradition beareth) but to the Ægyptians, [b] among whom the Israelites remained certaine ages, of whom they haue learned (as by all true likelihood it may be gathered out of the holy Writtes) the first tradition of shauen [c] crownes, heads and beards. The Priests of the Goddesse *Isis*, and the Babylonian sacrificers tooke delight to walke thus attired and marked, from whence the Poets haue taken occasion to scorne them, and call them [d] *balde*. The great *Moses* while as he was discharging faithfully the calling which God had committed to his charge, spared no trauell in reuoking the Hebrew people from

[a] *In vita Thesei. Verissimã tõsuræ causam ex historia Hieronymus ad Sabinianũ videtur expressisse, cum ait de tonsura virginum: hoc autem, duplicem ob causã, de consuetudine versum est in naturã, vel quia lauacrũ non adeunt, vel quia oleum nec capite nec ore norunt, ne à parvis animalib. quæ inter cutem et crinem gigni solent, & concretus sordibus opprimantur.*

[b] *Herod. in Euterp.*

[c] *Iuuenal. Sat. 6 Qui grege limigero circundatus et grege caluo.*

[d] *Mart. epig. l 12. Linigeri fugiunt calui, sistrataq; turba, Inter adorantes cum stetit Hermogenes.*

from their Ægyptian Idolatries, [c] they being of themselues inclined and readie to embrace the superstitions of their hosts, as the melting of the brasen calfe beareth sufficient testimonie. And what was more worthy of the admirable wisedome of so excellent a man, then to keepe backe and banish from the holy Sanctuarie those Heathenish vanities. He therefore being inspired with the holy Ghost hath caused a register in the book of the law of his expresse decrees, [f] addressed to the Leuiticall sacrificers, that they should not cut their haire or their crownes after a round fashion, neither yet shaue their beards. In the time of the Prophets, the Pagans and Infidels, when they worshipped their Idoles had their heades shauen, which gaue occasion to *Ezechiel* [g] to repeate the same precept that in old times had beene pronounced in the Law. And that frowardnesse which was naturall to that people, hath made this admonition [h] be repeated ouer againe, that they might be ware of the filth of Babylon, where they were to remaine captiues for some yeares. And why make you not vse and profit of these so manifest ordinances? What may we say when we behold your crownes altogether byas (for they differ each from another as farre, as the regulars and seculars doe) but the same which made the Messalian Priests to be derided [i] by their owne followers? And this Greeke prouerbe, [k] *to shaue his bush of haire*, which was a flowt against this foolish custome, may be obiected against you without doing you any wrong. And this ceremonie maketh me remember of the Curetes, [l] Priests dedicated

[c] *Nicolaus Leonicenus in varia historia lib. 2. cap. 21. Iudæi inquit, Sacerdotes in Ægypto lineis vtebantur vestibus & semper erant detonso capillo, quod etiã per manus traditum ad nostra vsq; tempora peruenisse videtur. Siquilẽ ÿ qui apud nos diuino cultui & sacris altaribus præsident, barbã comamque nutrire prohibentur, et in sacris vtuntur lineis amictibus.*

[f] *Leuit. 19.*

[g] *Ezech. 44. 20. & ibi D. Hieronymus.*

[h] *Ierem. in epistola ad Iud. in Bab. abduc. Ne verticẽ raditote, néue barbam vellitote. Baruch. 6.*

[i] *Pars maxillarum tonsa est tibi pars tibi rasa est, Pars vulsa est: vnum quis putet esse caput?*

[k] *φαλακίζειν τοῖς πλοκαμοῖς, id est circumcidere comam.*

[l] *ἀπὸ τῆς κόμης.*

dedicated to the seruice of the great Mother, whom some haue thought to haue taken their name from shauing. And *Apuleius* [m] maketh his Priests march forward carying the reliques of the Gods, in this furniture of crownes and pontificall ornaments, such as we see they are at this time, and chiefely on the day of the shewes and ceremonies of *Diana*. It is not vnknowne to vs what you write and teach [n] concerning your crownes, and of the mysticall glosses wrested from thence. This subiect hath seemed to you to be of such importance, that you haue compiled whole treatises thereof, that we might learne those secrets and mysteries, which are hid vnder the operation of a Barbers rasour. Your canons, decrees, and decretals haue not beene silent, yea, it is a ceremonie annexed to the essence of your Priesthood, [o] and a marke of the character thereof: as in times past that thread of linnen, from whence the [p] *Flamines* haue taken their name, as if we would say *filamines* was the marke and token of the dignitie of the Heathenish sacrificers. You attribute these inuentions and orders to some Romish Pontifes and Councels, [q] by going about to rob your ancestors of the honour due vnto them for teaching you those prettie knackes. It is an ordinary speech among you, to say that you are free from secular iurisdiction, and to maintaine this vnlawfull libertie, you haue troubled both heauen and earth: and I beleeue that for a paterne you haue imitated that which was wont to be vsed toward slaues, whose heads they shaued, when they did enfranchise them,

[m] *Apul. Asin. li. 11. Hi capillũ derasi funditus vertice præmitentes, magnæ religionis terrena sydera & Antistites sacrorum proceres qui candido linteamine &c.*

[n] *Durand. rat. li. 2. de minist. et ordin. eccle. Petrus Valerianus de sacerdotũ barbis. Pont. Rõ. par. 2. dist. 23. Can. prohibet. can. Clericos. Can. Si quis. Extrauag. de vit. et honest. clericorum.*

[o] *Hæc sunt Anazilai pegnia.*

[p] *Lucan. lib. 1. Et tollens apicem generoso vertice flamen.*

[q] *Anicetus. Alexander 3. Anacletus quintus. Concil. Tolet. 4. et Agatl. cõse. can. 15 nempe id sibi negotij crediderunt solùm dari, populo vt placerent quas fecissent fabulas.*

them, and gaue them bonnets [r] for the ſame. And all this was acted in the Temple of *Feronia*, whom ſuperſtitious antiquitie held to be the Goddeſſe of libertie, to the intent that you may make the acts of your ceremonies the more authentike, which are kept in your Monaſteries, euen vnto this day, and eſpecially in thoſe of the order of S. *Benedict*. The ſame Gentiles, [f] being madd after the worſhip of their Gods, to the effect that they might doe the more honour to them, amongſt other offrings, they ſacrificed and offered to them buſhes of head haire cut from their children: in like manner as you doe with the haire of the maides and virgines which are dedicated among you to a Monaſticall life.

[r] *Plaut. in Amphit. Quod vtinã ille faxit Iupiter, vt ego hodie raſo capite caluus capiam pileum.*

Mart. lib. 9. epig. 18.
Hos tibi laudatos Diuorum vocecapillos
Ille tuus Latia miſit ab vrbe puer.
Et 27.
Conſilium formæ ſpeculiũ, dulceſq; capillos
Pergameo poſuit dona ſacrata Deo
Et de Eucolpo.
Hos tibi Phœbe vouet totos a vertice crines
Eucolpus, domini cẽturionis amor.

CHAP. XII.

Of Benefices and Tithes.

THe ſecond King of Rome was the author of the Religion, and of the officers thereof, of the Religion (I ſay) which was obſerued in this Cittie, ſometimes miſtreſſe of the world. The [a] miniſters thereof were the Pontifes, Augurs, Salians, Feciales, Curions, and others. Now as God ordained certaine lawes amongſt his people, touching the maintenance of the Leuites: in like manner the Deuill, who is an ape, perſwaded *Numa* the ſoueraigne Pontife of his Religion, to

[a] *Blond. lib. 1 de Rom. triumph.*

to find out some meanes for the maintenance of those that were consecrated to his seruice. We will not reproue the statutes of Christian Emperours,[b] touching their donations and legacies proceeding of their Testaments, which were giuen to the Churches, and that for the vse & weale of the poore. We wish onely that the intention of the testators might haue beene iustly and duely obserued, which was to comfort, to cause receiue, and maintaine with those goods that they had left, the strangers, the sicke, the distressed, the orphanes, the poore, and to redeeme captiues. I will seeke no other witnesses then you, how those goods are managed in your Churches. *Numa* allowed maintenance for the Vestall virgines, out of the common reuenues. Priuate persons being either encouraged by this example, or rather prouoked through a superstitious deuotion, did after the same manner: and the donations whether they were in mouable, or in immoueable goods, encreasing daily more and more, did enlarge the Benefices, and made them become exceeding rich, whereof some belonged to the Princes disposition, or to the common wealthes, or else depended of the Colledge of the Pontifes: and the rest belonged to the presentation of some priuate persons, by the right of patronage: as at this day the Emperour, the Kings, the Pope, & others haue this right of bestowing Benefices. And from thence we gather, that the[c] Offrings, Pledges, Firstfruits, Mortuaries, Anniuersaries, and Legacies, Fines, Confiscations, and Condemnations were the ordinarie reuenues

[b] *L. Si quis ad declinandum. C. de Episcopis, & Clericis. L. illud quod L. Sãcimus. L. vt diuinum. Cod. de Sacros. Eccles.*

[c] *Curia Romana non petit quem sine lana.*

nues of the auncient Romane Sacrificers. This is verified by the monuments and ſepulchers, from whence you haue taken the modell of the foundations for the dead, which at this day haue for their pile the doctrine of Purgatorie, notwithſtanding that thoſe foundations were laid a great while after. For the fifteene Councels which we haue extant in the Greeke, ſpeake not one word of them, although they come ſo far as the eighth hundreth yeare. We haue the teſtament of *Gregorie Nazianzene*, [d] ſigned after him by fiue Biſhops. All his Legacies tend to the maintenance of the poore. And ſuch as haue written of the antiquities of the Gaulles, doe attribute thoſe donations made for the dead (which ſmelleth altogether of their Paganiſme) to the prodigalitie of *Dagobert*, King of [e] Frannce, pretending thereby to obtaine pardon for his ſins, after he had liued all his dayes ſhut vp among women. The confiſcations haue brought no ſmall gaine to graiſe thoſe Benefices. We read alſo that *Cicero* his houſe was after his baniſhment forfeited to the colledge of *Pontifes*, and conſecrated to the Goddeſſe of *Liberty*. You haue tolerable and intolerable Benefices (you are acquainted with your owne terme.) Concerning the laſt; the Popes diſpenſation is requiſite thereto, if any will inioy a pluralitie, which was practiſed in old times among the Gentiles (and in ſome caſes we denie not to be iuſt and lawfull among Chriſtians:) for to enioy two Benefices, the diſpenſation of the ſoueraigne Romiſh *Pontife* was requiſite, as it is recorded in the Hiſtorie of *Fabius Maximus*. [f] Now it

[d] *Teſtam. Greg. Nazianz. quod extat in corpore iuris ciuilis Græco-Romani. pag.* 203.

[e] *Du Tillet in his abridged Chron. of the French Kings.*

[f] *Tit. Liuius. lib.* 30.

it is not to day that these contentions, concerning Benefices, haue beene engendered. For during the reigne of *Valentinian* the second of that name, there arose a fierce combat among the Christian Priests, and the Idolaters, vpon the quarrell concerning foundations and legacies. And in this age, the whole life of man were not sufficient to learne all the cousining practises, wherewith this Beneficiall subiect is accompanied, and mingled together. And concerning Tithes, the matter cannot be cloaked any longer with the Tithes of the Leuites, it is but a wett sacke in time of raine, seeing you doe rather with them maintaine your prodigalitie and pride, then susteine the poore. The Romanes payed Tithes to *Hercules*; *Lucullus* [g] consecrated the Tithes of the bootie which hee obtained in the warre against *Mithridates*. *Liber pater*, other wayes *Bacchus*, [h] after he had conquered the Scythians, offered the tenth part of the spoyle to Iupiter: Which *Cyrus* [i] imitated after he had subdued the Lydians. And sith you will not be put from abusing of Tithes, Gods inheritance to his Priests, why are you not contented therewith, without adding further to your head-peices, Miters, and Crosier staffes, Kingdomes, Dukedomes, Marquisats, together with the very fatte of the earth?

[g] *Plut. In Lucul. Festus.*

[h] *Ouid. li. 3 Fast.*

[i] *Herodot.*

CHAP. XIII.

Of Fryers.

THe Romane Empire hath beene voyde of Monkerie, I cannot perceiue the print of their feete in Hiſtories, vnleſſe we ſhould attribute Monachiſme to that ſocietie of Prieſts, belonging to the Syrian Goddeſſe, ſo often mentioned in old times by *Apuleius*. [a] And that which I know I haue from the Ieſuites owne mouthes, which vnawarres haue diſcouered themſelues like miſe, and were very much amaſed to ſee in *Iappan* [b] a fraternitie and likeneſſe betweene the ceremonies of thoſe Barbarians, and their owne law-like ceremonies, with other ſtatutes of the Romiſh Fratrie. There they found the *Iammabuxes*, whoſe auſteritie being campared with that of the beſt reformed Fryers of the Popedome, whether it be in watching, faſting, meditations, ſcourging, with other ſuch like exerciſes, will be fouud to goe farre beyond your ſeueritie. They haue their ſownings and rauiſhings in the ſpirit, like your Capuchins with their armes ſpred abroad. They haue their Popes, who cenſure Kings, euen as hee of Rome doth, and depoſeth them, thereafter they cauſe themſelues to be carried vpon mens ſhoulders. The *Bonzes* are Fryers: the *Tundes* are Biſhops, which haue the beſtowing of ſmaller Benefices, commuand faſtes, take order for eating of fleſh. Their Monaſteries are like vnto Kings palaces: there

[a] *Lib. 8. Aſini.*

[b] In the Commentarie intituled, *De rebus Indicis & Iapponicis.*

there you may contemplate faire Libraries, dining roomes, galleries, and chappels, they liue in commontie together, they abſteine from mariage, and vſe poling. They haue their belles, their clauſtrall deuotion, their muſicke, their canonicall houres. Sometimes they are buſie in meditation, and haue certaine houres appointed for their recreation. They haue praying for the dead, and the fire of Purgatory is kindled among them, as it is among you; lights, perfumes, frankincenſe, and holy water, ate not forgotten, no more then are the indulgences and ſtrings of beades, which they carrie in their hands, to number their prayers with. Bulls and warrants for ſoules are graunted. In a word, it is all one thing: if there be any difference, it conſiſteth onely in the names. And as you worſhip the God that is created in your Maſſe, whom you keepe locked in your priſons farre from any vſe, ſo alſo haue they their God *Amide*, which is glorioufly ſeated on the altar in the middeſt of the Temple. S. *Chriſtopher* alſo is worſhipped vnder the name of *Xacqua*. The Turkes haue their Fryers alſo, which are deuided into ſeuerall orders & rules of liuing. They make profeſſion of auſterity of life, and aboue all things of chaſtitie, which that they may the better obſerue, they pearce their yard and tye it with iron rings which they carrie about them all their life time. They haue begging Fryers, [c] thoſe that goe bare footed, and others that goe in their ſhirt, and bare headed, and ſuch as forget not to teare their fleſh with ſtripes. And from whence hath your Monachiſme proceeded but

[c] *Solis, matris Deũ, ſacerdotibus ſtipem Roma cogere licebat, ſicut omne mendicãtium Monachorum familÿs id proprium eſt.*

but from these. We haue made mention before of the Vestall Virgines: we shall adde thereunto, how that the Emperour *Antoninus* named *Philosophus* [d] ordained and erected a new order of Virgins, in honour of his Ladie *Faustina* that was deceased; and from whence haue your Sanctimoniall Nunnes proceeded but from this inuention.

[d] *Iulius Capitolinus.*

CHAP. XIIII.

Of Flagellants.

THe Councell of *Latran* [a] hath forbidden to inuent any new sect of Religion. The further we goe, the more this sort of marchandise is encreased in the world. They contend who shall labour most: [b] and such as will not be bound so strictly, haue inuented a new sect, called of the Scourged, Whipped, being recommended to the virgin *Marie*, fellow-brethren of the Rosarie, [c] Flagellants, which haue rancked themselues in black, blew, white, and gray squadrons. What further? I hope that very shortly we shall haue some greene like parets, and some red like Cardinals. These are made companies; and which are ready at all occasions that may happen and occurre for the Popes seruice. I will not take the paines to set downe in particular what games they vse to practise: a certaine learned person [d] hath done it before me, I shall be content to say only that your Flagellants, and

[a] Holden in An. 1215.

[b] *Huius abusus reformationẽ exigebat Guil. Durant. Episcopus Mimatẽ. in tract de mo. celeb. conc. gener. part. 2. tit 35.*

[c] *A Lupercis Christianos suas flagellationes mutuatos esse, & in eundem finẽ instituisse, testatur Polyd. Vir. de inuẽt. lib. 7. cap. 6. Flagellantes iam pridem habiti fuerunt hæretici. Vide Naucleri vol. 2. generat. 45. Albert. Argent. in Chron. sub an. 1349. Chronicon chronic. sub anno 1273. Albert. Krantz. Wand li. 8. cap. 29. Ioan. Gerson. 1 part. oper. tract. cont. sect. Flagelse pag. 22.*

[d] *Reuis. de Conc. Tridentin.*

and Iesuits haue learned of the Baalites to scourge themselues till they bleed. [c] The Lupercians running through the citie, bated not only such as they found in their way, but themselues also. [f] The Ægyptians whipped themselus till they bled, and that during the time that a Cow offered to *Isis* in a holocaust was consuming. The Priests of the Goddesse *Cybele*, of *Bellona*, and of the Syrians, made incisions with kniues and grauen irons, till they made the bloud spring forth, [g] and this renting was vsed at processions, as it is practised among you at this day, and their sacrifices being finished they scourged themselues. [h] The Lacedemonians had their *diamastigôsis*, conforme in all points to the discipline of your Fryers. Who hath required these things at your hands?

[c] 1. *Reg.* 18. *ver.* 28. Looke *Deu.* 14. *vers.* 1.

[f] *Herod. lib.* 2. *Sic apud Turcas se gerunt qui monachismis profitentur. Bartolom. Huingius de Turcarum moribꝰ. Bellonus.*

[g] *Apul. Asin. Au. lib.* 8.

[h] *Vide Tertull. in Apologet. & in lib. ad Martyres. & Plutarchum in vita Lycurgi.*

CHAP. XV.

Of Celibat.

AS *Vesta* [a] admitted none into her seruice but such Virgines as were pickt out of the chiefest families of Rome, so also the Vest (which is to say a flamme) of your Romish Church, will haue those only to be consecrated to her, that keepe their chastitie, or absteine from second mariage: a rule so strictly obserued, that hee is holden to be a sacrilegious person, [b] whosoeuer will offer to touch the God of your Masse, not ha-

[a] *Ouid. Fast.* 6. *Non nisi castas; Admittebat Vesta ad sua sacra manus.*

[b] *Tibul. lib.* 2. *eleg.* 1. *Absistat ab aris &c.*

uing the marke of Priesthood, whereunto singlenesse of life is inseparably annexed. If you should aske *Siricius* Pope of Rome, what moued him to forbid mariage, doubtlesse he would alledge the example of Gentilisme, as his [c] words doe witnesse, whereof this is the extract. I exhort you, sayth he, I admonish you, I pray you let this infamie be remoued, which Gentilitie (that is to say euen Paganisme it selfe) might lawfully accuse. *Seruius* the expounder of *Virgil* [d] witnesseth, that such as had beene twise married were not admitted to be Priests. Of these Gentiles, sayth *Iosephus*, [e] the Iewes, namely the *Essеans*, learned this superstition in their declining age. *Clement Alexandrin* [f] writeth, that the Heretickes learned their singlenesse of life of the Paganes, against whom (saith he) our Christian Diuines did alledge that place of the Apostle. 1. *Tim.* 4. *In nouissimis temporibus discedent quidam à fide, &c.* [g] The Hierophantes gelded themselues by vsing of hemlocke: in like manner did the Priests of the Mother of the Gods; And *Apuleius* [h] maketh mention of horrible things concerning the Sacrificers of *Isis*, which had woont to doe the same. The virgins that attended *Diana*, [i] and the Ægyptian Priests obserued also this law of chastitie, and that with greater seueritie then the most chast Priest that is in your Church, as the Poets of those times doe testifie vnto vs by very sufficient [k] proofes. As touching women, they abstained from their husbands company when they were about to celebrate the Thesmophories of *Ceres*. And as it was a thing ignominious

[c] *Epist 4 in fin.*

[d] *In hunc versum Æneid. 4. Huic vni forsan potueram succumbere culpæ.*

[e] *Antiq. Iud. lib. 15 cap. 13.*

[f] *Clem. Alex. Strom. lib. 3.*

[g] *Hieron. cont. Iouin. lib. 1. in fine.*

[h] *Apul. Asin. lib. 8.*

[i] *Iuuen. Sat. 6. Ille petit veniam quoties non abstinet vxor Concubitu. sacris obseruandisq; diebus, Magnáq; debetur violato pœna cadurco.*

[k] *Tibul. lib. 1 eleg. 3. pureq; lauari. Te memini, & puro secubuisse thoro.*

ignominious among the Gentils to marrie the second time, which the *Flamen Dialis* in speciall was forbidden to do, so also those of your Popedome that haue beene twise married, are counted irregulars.

CHAP. XVI.

Of Mariage.

THe Gentiles had certaine dayes which they marked with the blacke stone, and accounted them vnhappy,[a] vpõ which they would rather loose their liues then marrie. And the seasons, dayes, and moneths of these prohibitions and restraints, were set downe by their Diuines. February had eleuen dayes that were dedicated to the memorie of the [b] dead. March had three during the procession which was solemnized in remembrance of the victorie, that *Minerua* obtained against *Mars* the God of warre in defence of her chastitie. And doe you not beleeue with the foolish antiquitie, that the moneth of May is the moneth of fooles? I haue knowne some so scrupulous and fearefull in this regard, that they held such mariages as were solemnized in *May* to be vnfortunate. [c] This moneth had three dayes, on which mariage was not permitted, for the same cause that we spake of concerning Februarie, to wit, becaus of the feast for the dead, then institu-

[a] *Ouid. Fast. 2.*
Dum tamen hæc fiunt, viduæ cessate puellæ,
Exoptat puros tinea tæda dies.
Conde tuas Hymenæe faces, & ab ignibus atris
Aufer: habent alias mæsta sepulchra faces.

[b] *Ouid. Fast. 3.*
Nubere si qua voles, quamuis properabitis ambo,
Differ, habent paruæ commoda magna moræ.
Arma mouent pugnam pugna est aliena mariti,
Condita cum fuerint aptius omen erit.

[c] *Ouid. Fast. 5.*
Nec viduæ tadis eadem, nec virginibus apta
Tempora: quæ nupsit non diuturna fuit.

ted by [d] *Romulus*, and called *Lemurales*. This is the corner, where the Councell of Trent hath forged the restraint of the blessing belonging to mariage, from the first Sunday of the Aduents vnto the feast of the Kings, and from Ashwednesday vnto *Quasimodo* inclusiuely. For vpon what authoritie of the holy Scripture can this imitation be grounded, or rather this indecent affectation. And to the intent that I may not inlarge my volume, I will passe ouer with silence many ceremonies which you obserue at your weddings, that are common to you, and the *Paganes*.

[d] *Plutarch. in Romulo.*

CHAP. XVII.

Of Miracles.

ALL the Doctors [a] of the holy antiquitie teach vs, that he that demandeth miracles, is himselfe a new monster of infidelitie: and he that seeketh after wonders is a great wonder himselfe: that miracles adde not one iot to the holines of man, for so much as they are cõmon to the Reprobate, and because Antichrist is a soueraigne worker [b] of miracles. This is your ordinarie note, to call for miracles at our hands, as the Pharisies did in old times, who asked signes from our Lord Iesus Christ. And to shew that you haue whole store-houses furnished with them, to blind the simpler sort you blase abroad the miracles (although

[a] *Chrysost. in Mat. 24 cap. hom. 49. Cyril. August & alij passim.*

[b] *Mirabiliter quidem, sed mendaciter operabitur.*

though false and supposed.) of the *Crucifix* of *Muret*, of the sweatie Napkin of *Cahors*, and *Chambery*, of the Images of our Lady of *Loretto*, of *Puy*, of *Montferrat*, of *Roquemadou*, and others: of the bodie of S. *Claude*, of S. *Iames*, of S. *Antonies* arme, and of other Saints both old & new. What will you answere to the Turkes, who would haue vs beleeue that their Saints, whom they terme *Sehidun*, worke many wonders, euen as yours doe, and haue their recourse vnto them in time of necessitie and sickness. The [b] auncient Romanes haue beene as well stored with these, as you that are their successors: their Chronicles beare witnesse, as the predictions of Spirits, that appeared to the liuing: of Images that haue spoken; of the diuination of *Calchas* in *Homer*, that *Troy* should be taken after ten yeares expired: of the Vestall Virgin that drew water in a siue: of *Accius Nauius Augur*, who in presence of *Tarquinius Priscus* cut a whetstone a sunder with a rasour: of *Claudia* that hailed a great ship to the bancke side with her girdle onely, which neither the multitude of Oxen, nor the force of man could in any wise displace. What answere make you to this my Masters? Will you say that the miracles of these two Vestalles, were onely wrought to declare their chastitie, and not for authorising of Gentilisme? Verily let vs say that Sathan by such admirable works would haue installed himselfe in the place of the true God, to abolish the true and sincere doctrine, and to insinuate his owne into the faith of men. From whence we gather that your miracles being made and

[b] *De miraculis Ethnicorum vide Valer. Max. lib. tit. 8.*

and forged for authorising of your Idoles, and confirming of your doctrine alreadie conuinced of lies and falshood, can be no other but the same fictions and counterfeiting with that maske wherwith in old times he deceiued the poore Gentiles.

CHAP. XVIII.

Conformitie betweene the Gods and Saints.

DArre you deny that you haue placed the Virgin *Mary* in stead of *Venus?* This Goddesse in time of Gentilisme [a] was worshipped of Sailers, vowes were made vnto her, they would promise to inrich her Temple, whensoeuer they were in any danger vpon the Sea. And this beliefe was so much the rather embraced of them, because they were perswaded that the gouernment of the sea was committed to her charge, because she was engendered of the frothe thereof. She that hath succeeded in her roome [b], is in like manner adored and worshipped with all manner of titles, which in truth she would refuse as most execrable blasphemies, if she were to conuerse againe among men. They call her the starre [c] of the Sea, the Queene of Heauen, the Ladie of the world, the port of saluation, the life, the hope, and to be briefe, they exalt her aboue *Iesus Christ* [d]. May it not be that you haue learned these titles of the Idolaters, who called *Iuno* & *Diana* Queenes of

[a] *Horat. lib. 1. Carm. Od. 3.*
Sic te Diua potens Cypri.
Ouid. Heroid. epi. 15.
In mare nimirũ ius habet orta mari.
Herod in Clio.
Pausan. in Atticis.

[b] *Bernard. Breidenb. in peregrin. mõtis Sinai, narrat se audiuisse nautas cantãtes.*
Salue splendor firmamenti, Tu caliginosæ menti de super irradia, placa marc maris stella, ne inuoluat nos procella, & tempestas obuia.

[c] *Pontificij Mariæ tribuũt titulos hic descriptos. Vide Offic. B. Mariæ Virg. in hymn & antiphon. Litan. B. Mariæ Lauretanæ.*

[d] *Cœl lect. antiq. lib. 7. cap. 18.*
Helenus apud Vi. admonet Æneam:
Iunonis magna primum prece numen adora.
Iunoni cano vota libens.

of Heauen? *Cybele* wore a Crowne made in manner of a Tower with the Batlements thereof. The Image of the Virgin *Mary* is thus set vp being Crowned like a Queene in your Temples. The Virgin *Mary* hath commaundement ouer *Purgatorie*, into the which shee descendeth euery Satterday, according to the doctrine of the *Carmes*: *Hecate* [e] is the Queene of Hell, and the Paganes held her for their Ladie. And like as in March the Paganes ordained a feast to be kept for *Minerua*, so also you haue the feast of the conception of the Virgin *Mary*. In old times *Iupiter* the Sauiour, *Iuno Sospita*, and the Goddesse *Carna* had the Keyes in custodie, and the charge to open the gates of Heauen: this office is resigned ouer to the Virgin *Mary*. S. *George* [f], although he came neuer into the world, hath succeeded the God *Mars* or *Perseus*: S. *Katherine* to *Pallas*. S. *Cosmus* and *Damian* to the Physician *Æsculapius* [g]: S. *Vrban* to *Bacchus*. In a word, when there is any disease in hand, or other wayes, we may behold incontinent this succession and resignation of offices: and for conclusion, as there was a certaine *Diana*, named *Strongelios*, that is to say, the round, a worke of *Praxiteles*, so also in Rome, there is a *Minerua* the round, which is the *Pantheon*, consecrated in old times to those innumerable swarmes of Gods.

[e] *Virg. Æneid. 6*

[f] *Mantuan. Fast. lib. 4. de S. Georgio.*
Maxime bellorũ rector quẽ nostra inuẽtus pro Mauorte colit.

[g] *De Æsculapio, vide Liuium lib. 10. epist. lib. 11. & lib. 40. Orpheum hymn. in Æsculap. Plautum Curc. act. 2.*

CHAP.

CHAP. XIX.

Conformitie of the feasts of the Pagans, with those of the Romish Church.

WE are content to repose on the seauenth day: the bountifull hand of God doth offer the rest of the daies for our necessity. Whatsoeuer is aboue, hath proceeded of mans inuention, inuention I say, founded vpon the imitation of Gentilisme, vpon superstition and idlenesse. You haue not onely one sort of feasts, but there is of all sorts among you, as among the Gentiles the *Lupercalia* [a], *Agonalia*, *Carmentalia*, *Consualia*, *Paganalia*, *Compitalia*, *Imperialia*, the dayes which they termed *Statas ferias*, from whence I thinke your stations are come, as likewise your Popish Indulgences. You haue publike feasts, popular [b], peculiar to certaine families, such as are the Claudian Feries, the Æmilian, &c. immoueable feasts which are kept on certaine dayes, solemne [c] or yearely for the greater Gods, for the meaner Gods, for the celestiall, for the infernall, and for those so much reuerenced of *Plautus* [d]. The principall law of the feasts is, to do no worke, to shut vp their shops, and [e] to giue themselues ouer to all manner of idlenesse, both in Townes and Countrey: a lawe (I say) very hurtfull to poore families. All the world knoweth, if Tauernes, vnlawfull games, riotousnesse, and all other manner of wantonnesse be forgotten,

[a] *Mātuan. in fastis.*
Roma, Lupercales ludos antiquitus isto
Mēse celebrabat: posita grauitate per vrbis
Compita cursabāt stolidi sine veste Luperci,
Et scuticis olidi tractis de tergore capri
Pulsabant, myrtum palmas.

[b] *Fest. Pomp. Cato, Sacra stata & solennia sancta seruasti*
Labeo, quia pro populo fierent.

[c] *Virg. Æneid. 8.*
vocat annua, quia quotannis agi solebant.

[d] *Cist. 5. 46.*

[e] *Tibul. lib. 2. eleg. 1.*
Luce sacra requiescat humus, requiescat arator,
Et graue suspenso vomere cesset opus.
Omnia sunt operata Deo, non audeat vlla,
Lanificam pensis imposuisse manū.
Vina diem celebrent, non festa luce madere
Est rubor, errātes & malè ferre pedes.

gotten, or not. These complaints are ancient, and in this matter wee haue conformed our selues to the order set downe by the most sincere Councels, and to that which the Fathers of the primitiue Church haue taught. And if we should accuse of these new institutions *Gregorie*, surnamed the Great, Bishop of *Rome*, who conformed himselfe to the ceremonies of the Pagans, I thinke wee should doe him no iniury: for writing to *Mellitus* an English Abbot [f], he saith that such as did offer oxen for burnt offerings to the Demons, ought to change that custome into another, and that it shall not be amisse, that at the dedication of Temples, or on the dayes of the memory of the natiuity of the Martyrs, the places where the reliques repose, be decored with leaues and boughes of trees, and be frequented, that the solemne feasts may be kept in their names [5]. And what is that else, but to change the name onely, and to establish the same thing? To chase away idolatry that it may be replanted againe more surely? The custome of the Gentiles was to offer sacrifice vnto *Iupiter*, and *Mercurie*: [h] the Lystrians gaue the name of *Iupiter* to *Barnabas*, and to *Paul* the name of *Mercury*, because hee was the speaker. And those holy Apostles, did they embrace these honours, howbeit they were not ignorant that they were grounded vpon custome? Let vs come to the Conformities. *Theodoret* [i] acknowledgeth this abuse, and how that the feasts of the Christians haue succeeded to those of the Gentiles: In place, saith he, of the *Pandia*, *Diasia*, *Dionysia*, and your other feasts, we

[f] *Lib 9. epist. 71. Nam duris mentibus* (sayth he) *simul omnia abscindere impossibile est.*

[5] *Natales genialesq; dies conuiuijs celebrare solebant Ethnici. Theodor. lib. 8. de Martyr. & Concil. African. c. 27*

[h] *Act. 14.*

[i] In the Booke which goeth vnder his name *de curandis Græcorum affectibus serm. 8. sub finẽ.*

we celebrate feasts in honor of *Peter*, *Paul*, *Thomas*, *Sergius*, *Marcellus*, *Leontius*, *Antoninus*, *Mauritius*, & other holy martyrs. So much for the institution. And concerning the abuse vpon the feastiuall daies of your Martyrs [k] and Patrons, doe you not make feasts and banquets after the manner of the Pagans? feasts notwithstanding which S. *Austin* [l] saith, that the better sort of Christians did not vse? which S. *Ambrose* (saith the same Doctor [m]) forbad because they smelled too much of the superstition of the Gentils, being altogether like vnto their *Parentalia*, that is to say, to their funeral feasts. If *Tertullian* [n] were aliue, what iust cause should he haue, I beseech you, to exclaime against your dissolute and lewd doings, which you commit on those dayes that are dedicated to your tutelare Saints? His Apologeticke beareth witnesse of the great indignation that hee had conceiued against that Heathnish madnesse, which you cherish so much. *Zacharie* Pope of *Rome* forbade dauncing on feast dayes, (and hee had done better to abolish the name thereof for euer) wherefore doe you transgresse [o] his ordinances? It is because you will not let goe a iot of those ancient obseruations, and customes, by which you thinke to discharge your selues of that dutie that you thinke you owe to the memorie of the Saints that are deceased. It is well knowne how you terme the passion of the Martyrs, birth. It is knowne likewise with what deuotion the ancients did celebrate their births [p], as it is written of *Antoninus*, that he caused to celebrate his in his gardens. And therefore because the

[k] *Refert B Rhenanus in annotat suis ad li. Tertul. de corona militis hūc vitiū Concilii Nicenum damnasse.*

[l] *De ciuit. Dei. lib. 8. cap. 27.*

[m] *Confess. lib. 6. cap. 2. tom. 1.*

[n] *In Apolog. Grā de videlicet officiūm in focos et choros in publicū ducere, vicatim epulari, ciuitatem tabernæ habitu abolefacere, vino lutum cogere, certatim cursitare ad iniurias, ad impudicias, ad libidinū illecebras. Siccine exprimitur publicū gaudium per publicū dedecus?*

[o] *Virg.*
Pars pedibus plaudunt choreas & carmina dicūt
Item:
Immemores nostri festas duxere choreas.

[p] *Cic. Phil. 2. dat natalitia in hortis. August. lib. 6. Confes. c. 2. refert Ambrosiū Mediolani hæc a Christianis, ÿs quoq; qui sobriè facerēt fieri vetuisse: ne vlla occasio daretur ebriosis sese ingurgitantibus: et*

the antiquity named the martyrdome of Gods seruants, Birth, in those dayes the people, as in their name, did willingly heape vp offerings, as it is practised in your Churches vpon holy dayes: and hereof *Apuleius* [q] shall beare testimony vnto vs, who writeth that hee did celebrate his owne birth-day with great solemnity [r], where feasting and banqueting was not forgotten. Vpon your feast dayes one representeth the Saint, whose memorie is to bee celebrated, is not this the same which in old times was obserued among the Gentiles? The testimonie of *Apuleius* [s], and that mocke of *Tertullians* * in his Apologeticke, shall suffice me for warrants. The Romanes did celebrate the feast of fooles, which was called *Quirinalia*, on the eighteenth of February: and you Romish Catholickes keepe the feast of *Innocents* after Christmasse [t]. The feast of Candlemasse hath succeeded to *Februalia*, *Lupercalia*, *Proserpinalia*, and *Floralia*, which the Pagans did celebrate on the same day with torches and lights burning all the night long, in honour of *Ceres* and *Proserpina*, to serue belike for a Beacon vnto that distressed mother [u] while she was seeking for her daughter [x]: during which the processions both in the Cities and Countrey were not omitted. In stead of *Ianus* you place the Circumcision of our Sauiour. And the feast of the three Kings, hath it not proceeded from the Heathenish feast of *Saturnalia*, which was kept at the same time, and with the same ceremonies? In the beginning of the Spring [y] the feast of the Mother of the Gods was kept with great

quia illa quasi parentalia superstitioni Gentilium essent simillima.

[q] *Lib. Asin.* 11.
[r] *Virg. in Bucol. Phyllida mitte mihi, meus est natalis Iola.*
[s] *Asin aur. lib.* 2.
* *Tertu: Ipsos Deos nostros sæpe noxij induunt.*
[t] *Durand. lib.* 7. *rubr. de Cathed. Petrus de Natal. l.* 3. *c.* 104. *Baptist Mant Fast.* 8.
[u] *Sext. Pom.*
[x] *Beat. Rhen. in anno. ad l.* 5. *Ter. cont. Marcionem. Negari equidem non potest, inquit ardẽtium cereorũ quos hodie Christiani eo die, qui purificat Mariæ dicatus est, ex more circũferunt à februalib. Romanorũ sacris originem sũpsisse. Pertinaci Paganismo mutatione subuctum est, quem rei in totum sublatio potius irritasset.*
[y] *Macrob. Satur. li.* 1 *c.* 21. *Vopiscus in Aureliano. Herodia. lib.* 1.

great magnificence, it was she that had the chiefest place in the *Pantheon*, as mother to the rest [z]: *Pantheon*, I say, which *Boniface* hath since made a receptacle for all Saints, that they may be honoured [a] on a certaine day appointed, which is in the moneth of Nouember. That great Mother, I say, had in her troupe following her, the commemoration of all the rest of the Saints her children, and there was no sort of playes or sports which was not permitted. Maskes also were in request [b], and were the principall part of the feast, to the intent that the lasciuious and villanous facts that they committed, might be the better hid and couered. None is ignorant of that which is practised two moneths before Lent [c]: this disease is epidemiall, and shame hath taken hold of the wittiest among you, who would gladly finde out some remedie, but in vaine: for the sore is waxed too olde. Moreouer, the Romanes had certaine holidaies which they named *Palilia*, because they were dedicated to the Goddesse *Pales*, patroness of Shepheards [d] and pastures: during which they vsed to driue their flockes about the parkes with certaine coniurations, to the end that their beasts might fare the better all that yeare long. And further, their keepers with others did leape ouer a fire. Is it not this which you obserue with so great solemnity vpon the vigill of S. *Iohn Baptists* feast [e]? The feast of S. *Peters* bands hath succeeded to that which was celebrated on the same day, in honor of the chaine of gold that belonged to *Augustus*: as in like manner that which they call S. *Peters* chaire was subrogated

[z] *Lampridius in Alex. Seuero.*

[a] *Durand. rat li 7 cap. 34 Petrus de Natal lib. 10. cap. 1. Polyd. lib. 6. c. 8. Beda lib. 2. c. 4. hist. Angl.*

[b] *Polydor. Virg. de inuent rer. lib. 5. cap. 2.*

[c] *Vide Viuem cõment. lib. 8 ca 27 de ciuit. Dei. vbi conqueritur, de quibusdam Christianorum ludis, quos a scenicis illis veteribus non differre affirmat.*

[d] *Ouid. Fast. 4. Pastor oues saturas ad prima crepuscula lustret, Vnda prius spargat, virgaq; verrat humum &c. Tibullus. At madidus Baccho sua festa Palilia pastor Continet, a stabulis tunc procul este lupi.*

[e] *Durand. rat. diuin. off. lib. 7. c. 19 num. 1. Petrus de Natalib. lib. 7. c. 1. Iohannes de Voragine in hist. Lõ cap. 105. Bapt. Mant. fast. 8.*

ſubrogated in place of that day, whereon the Pagans offered to their Gods [f] meates and wine vpon the ſepulchers of their deceaſed Parents, from whence alſo that day was named in olde times the feaſt of S. *Peters* banquet. The Pagans had feaſts for preſeruing of their wines [g], this is your S. *Martin*. Your Rogations, are they not in place of the feaſts called *Robigalia* [h], ordained for preſeruing of the cornes from blaſting? In a word, this whole ſwarme of feaſts both double and ſingle, may by the right of ſucceſſion be termed the daughter and lawfull heire of Heatheniſh feaſts. And *Gregory* [i] called *Thaumaturgus*, that is to ſay, worker of miracles, hath chaſed away the falſe Gods, that hee might ſubſtitute in their place the feaſts of the Martyrs. The Doctours and Councels [k] haue forbidden theſe abuſes, wherefore haue you reſtored them againe?

[f] *Iuuenal. Sat. 3. Vnde epulum poſſis centum dare Pythagoreis. Cicero pro Murena: Is, cum epulum Q. Maximus Africani patrui ſui nomine pop. Romano daret, rogatus eſt &c.*

[g] *Vindemia Æſculapij feſtũ fuit, quod celebrarunt vĩdemiatores poſt vinum expreſſũ. Arnob. l. 7. cont. gentes. Pythagia Græcorum in feſtum Martis mutata.*

[h] *Robigaliorum dies Romæ ſeptimo Kalẽdas Maias celebrabatur. Plini. lib. 18. cap. 29 Ouid. l. 4 faſt.*

[i] *Greg. Nazian. in feſto Gregor. Thaum.*

[k] *Concil. Afric. can. 27. et. 28.*

CHAP. XX.

Of new yeares gifts.

THe Romanes had the dayes *Sigillares*, which were celebrated on the ſixteenth of Nouember, [a] continuing for the ſpace of ſeauen dayes, and were almoſt ſuch as the *Saturnalia*: which were called *Sigillares*, from the Latine word *ſigillum*, which ſignifieth a little Image, becauſe on thoſe dayes euery one bought of thoſe

[a] *Sueton. lib. 5. de vitis Cæſar cap. 5 Volfangus lib. 10 comment. cap. 9. Polyd. Virg. li. 9. cap. 2. Laxius li. 10. cap. 10. Langius epiſtola 61.*

little Images, of gold, of siluer, of brasse [b], of plaster, and of Potters clay, to giue each to another. And the streete where such wares were sold to be giuen away, was for this cause named *Sigillaria* [c]. And the same Romanes vsed euery yeare vpon the Kalends of Ianuary [d] to offer gifts vnto *Augustus*, although he had beene absent, and to carrie them into the Capitoll. Who doth not perceiue here a conformitie with that which is practised among you, from the first day of the yeare vnto the feast named of the Kings. Though we must not condemne all things which the Gentiles vsed; yet you should doe better if this affection and good-will were begun and ended with calling on the name of God. And why doe you not call to minde that which *Zacharie* [e] Bishop of *Rome* forbade to doe?

[b] *Lipsius in Tacitum 4. Annal.*

[c] *Plinius epistola ad Macrum de Aunculi sui vita studijsq;.*

[d] *Prudentius*
--Iano et celebri de mense litatur
Auspicijs epulisq; sacris, quas inueterato
Heu misili sub honore agitant, & gaudia ducunt
Festa Calendarum.

[e] *In Decr. causa 26. Si quis Calend. Ianuar. ritu Ethnicorũ colere. Vide synod. Turon 2. cap 23. Antisiodorẽ sim can. 1. De Zachariæ decreto vide 26. q. 7.*

CHAP. XXI.

Of Fasts.

IN approuing of such Fasts as are conforme to the word of God, wee reproue such as are against it, and haue beene brought in through abuse. We call that abuse whensoeuer any are led onely by custome, or when they fast in honour of the Saints, as it is obserued on the Apostles vigils. *Leo* Bishop of *Rome* [a] forbiddeth such Fasts, as being set in the place of those which were consecra

[a] *Serm. 2. de ieiunio Pentec.*

ted

ted to *Ceres* goddesse of the earth, as [b] *Titus Liuius* recordeth. Yea and those were enioyned to fast, who came to seeke counsell of the Oracles, and chiefely of that of [c] *Trophonius*. The Turkes obserue their Lent and many fasting [d] dayes, yea, and farre more strictly then you doe. Concerning the fasts of the Imber dayes, you attribute the inuention thereof either to *Calixtus* or to *Vrbanus*, but you might more iustly attribute the same to the [e] Romanes, vnlesse it be for that you haue foure, and they had onely three, for the preseruation of the fruits of the ground. The first was to the God [f] *Robigus*, who was protector of the cornes: the second to *Bacchus* for vines: and the third was dedicated to *Flora*, for flowers. Behold then for what cause these daies were called *Robigalia*, which were solemnized on the seuenth of the Kalendes of May, *Vinalia* and *Floralia*.

[b] *Tit. Liu. decad. 4. lib. 6. Ouid. lib. 4. Fast. Qua quia principio posuit sciunia noctis, Tempus habent mensæ sidera visa sibi.*

[c] *Tertul. lib. de anima.*

[d] The *Ramadam* of the Turkes.

[e] *Ouid. Fast. 3.*

[f] *Robigalia septimo Calendas Maias celebrari solita Plin. lib. 18. cap. 28.*

CHAP. XXII.

Of places of Refuge, and Sanctuarie.

WE confesse that some places of Refuge were granted to the Israelites, [a] but with great restraints, as it may be seene in the decrees which you haue made. And we impugne not those *Asyla*, prouided that such moderation be vsed, that vices be not nourished, nor crimes vnpunished. But doe you con-

[a] *Exod. 21. Dent. 4. Ioseph. antiq. l. 4.*

taine your selues within these bounds? We auouch that you exclude not from your *Asyla* [b] either brigandes, or night-theeues, and such as haue committed any horrible crime within either Church or Church-yard, and when any such thing happeneth the remedie is at hand, they are within the place, from whence they cannot be taken. But what will you answere to *Innocent* the [c] third, who maketh no exception? And is not this priuiledge graunted to the most detestable and abhominable crimes, as it is practised [d] at the Coffin of S. *Roman* at Rouen? There is no more chastising of *Ioab* holding fast the hornes of the [e] Altar, nor pulling away of *Adonias* traytour to the Kingdome: your Churches receiue indifferently all manner of transgressors, and this priuiledge of Sanctuarie, hath beene graunted also to Bishops [f] houses, though they were not contiguous with the Churches. And from whence haue you learned this manner of doing but from [g] Gentilisme? The *Athenians* had an *Asylum*, whose priuiledges were excessiue. *Romulus* [h] did before that time open the same vnto all manner of fellons, to the end that his bloudie citie might be the better inhabited. The Emperours statues had this priuiledge, and we should neuer haue done, if we would set downe the seuerall places of Refuge for all sort of crimes, whereof the vse was great among the Gentiles.

[b] *Decret. de Immunitate Ecclesiæ, in cap. Immun.*

[c] *De Immunit. Eccles. cap. inter alia.*

[d] *Pasquier in his Epistles.*

[e] *1. Reg. 1.*

[f] *In Decret. 17. quæst. 4. Can. Id Constituimus.*

[g] *Statius in 12. Theba.*

[h] *Ouid Fast. 2. Romulus vt saxo lucum circumledit alto, Quilibet huc, inquit, confuge, tutus eris. Virg. Æneid. 8. Hinc lucis ingentem quem Romulus acer asylum, &c. Vide Dionys. lib. 2. Antiquit. Roman.*

CHAP.

CHAP. XXIII.

Of the Dedication of Temples, and of Changes.

GOd commanded *Salomon* to build him a Temple, he who may be ſerued in all places, and who in times paſt was ſerued in the tabernacles of the deſert. That was a common Pariſh for all the Iſraelites to aſſemble themſelues in and call vpon the name of God: and *Salomon* to the end that he might make it the more glorious, did dedicate the ſame with many ſolemnities, as we mav perceiue in the holy Bible. In the primitiue Church the Chriſtians ſerued Ieſus Chriſt in deſert places, in priuate houſes, in caues and Church-yards, being letted to doe it openly, becauſe of the perſecution of Tyrants. We condemne not the building of any places that are made for Gods ſeruice: we build them, you deſtroy them. That which we cannot approue; is the coſt and charges [a] of your Temples, which ſurpaſſe the palaces of the greateſt Monarches, whether it be in magnificence, ornaments, exquiſite gifts, and ſuch other Heatheniſh furniture. All things ſhine with gold, ſiluer, and precious ſtones, as if God did require theſe things at mens hands, or as if Chriſtians knew not that [b] the whole vniuerſe were his Temple, that he findeth one euery where, and that he will not be worſhipped otherwayes then in ſpirit [c] and veritie. You reproach vnto vs (as in old times the Epicurian *Celſus* did

De dedicatione templi Iuturnæ, vide Ouid. lib. 1. Faſtor. Item tẽpli Concordiæ, Titũ Liuium 3. decad. lib. 3. Item templi Caſtoris et Pollucis Ouid: lib. 1. faſt: fortunæ publicæ Liuium li. 9. de bello 2. punico, & lib. 4. de bello Macedonico. Iouis Victoris Alexand. ab Alex. lib. 3. cap. 18. Nil deniq; apud Romanos tam ſolẽne fuit quam dies conſecrationis.

[a] *Apul. de Aſin. aur lib. 6. Habent templa ſumptuoſiſſimo & ſolerti fabrica ſtructa: quorum ſacratis foribus et parietis: ſpecioſa dona ſuffixa ſunt, quæ cum gratia facti, numen Deorum, quibus dicata ſunt, teſtantur.*

[b] *Origen. cont. Celſum lib. 7.*

[c] *Ioan. 4.*

to the primitiue Christians) that we doe not celebrate the dedications of Temples, of Altars, of Images. We answere you with [d] *Origen*, that wee dedicate Altars and Images in our soules, after the imitation of the sonne of God: that we sanctifie our bodie and members to him, that they may be a holy Temple to God. Therefore we will not play the Iewes, and in like manner we curse Paganisme [e], from which you haue learned to dote and consecrate your Churches; so terme you your Temples. And you cannot deny that such customes as are obserued in your consecrations and dedications haue proceeded from those of [f] the poore Paganes, who gaue order to consecrate not onely publicke Temples, but priuate houses also, which the [g] *Augurs* dedicated with such ceremonies as were prescribed vnto them. They tooke hold of one of the posts of the Temple gate, and vttered certaine words, which they behoued to pronounce without stammering in their speech. These dedications were performed also by the Consuls and [h] Emperours: they had wont also to kindle a little fire, whereunto your tapers & lights haue succeeded: they called vpon that God, to whom the Temple was to be consecrated, your Saints male and female are likewise called on. Thereafter, with solemne words which the great *Pontife* spake to him that was consecrating, hauing his head couered [i] with such an Amice as your Priests vse to weare, that he professed to withdraw and take away from all prophane vses, the temple, the chappels, the altars, tables, and all whatsoeuer was

[d] *Origin. lib. 8. pag. 935.*

[e] *Concil. 2. Bracar. can. 5. Conc. Wormac. ca. 3. De Consecr. dist. 1. Extau. De Cons. Eccle Concil. nation. Colon. part. 9. cap 12.*

[f] *Festes sunt dedicationes templorum Castoris & Pollucy, Concordiæ, Fortunæ publicæ, Iouis Victoris, Æsculapij, Iuturnæ, Matris Deûm, Pacis &c.*

[g] *Cicero pro domo sua, in Orat. ad Pontif.*

[h] *Sueton. in Vespas. cap. 7.*

[i] *Cicero inter suas leges: Construcla a Patribus delubra habento.*

was therein, and to dedicate them wholly to the God [k] whom he named. Can you deny here that a great part of the ceremonies of the auncient Romanes, hath beene transferred and made common to the dedication of the Popish Churches? Enter into one of the Gentiles Temples, remarke it diligently, whether it be in the chappels and altars thereof, whether in the Gods and Goddesses, compare the same with one of yours, was there euer greater resemblance betweene two eggs, or two drops of water? Why then doe you not obserue that which so religiously hath beene ordained by your [l] Canons, not to vse any charmes, coniurations, and exorcismes of creatures, by the which is attributed vnto dumbe things a vertue and dignity aboue and beyond the course of nature? You haue no ground or warrant for all your proceedings in the word of God: Yea, and you [m] acknowledge that the paterne was taken from the Gentiles, who were the inuentors therof, and if these things were permitted vnto them, that you are nothing inferior to them, & may assume the like libertie to your selues. Those temples of the Gentiles are consecrated to your Saints: if there be any difference, it consisteth in nothing else, [n] but in changing of the names. In like manner the Pantheon which was builded, and dedicated by *Agrippa* vnto *Iupiter* the reuenger, or, after the opinion of others, vnto *Cybele* the mother of the Gods, was giuen in a propine to the virgin *Marie*, and to all the Saints by *Boniface* the fourth, that parricide *Phocas* hauing also giuen his consent thereto. [o] *Andreas Fuluius*

[k] *Et posita est meritæ multa tabella Deæ.*

[l] *Can. Non oportet. Item can. qui. 5. cauſ. 26.*

[m] *Gloſſ. parag. ſe enim. de conſ. diſt. 1. Poſſumus argumẽtari ab exemplis infidelium cum in textu Decreti ſic habeatur: ſi enim, inquit, id. Gentiles faciebãt, multò magis facere debemus nos. vide Durand. ration. lib. 1. rubr. de eccl. dedic.*

[n] *Herman. contract. in ſuo Chron.*

[o] *Andreas Fuluius.*

a Romane Antiquarie in his Booke, intituled *Antichitá di Roma*, maketh mention how that not onely the Temples of the Paganes of Rome, but those also of other Kingdomes and Prouinces haue changed their names, their visages and apparell, that they might become fit and handsome for the seruice of your Saints. To conclude, it is in time of solemne feasts that you decke and decore your temples, beyond the ordinarie custome. Hangings are no wayes spared, no more then are the greene boughes, flowers, and herbes, according to their seasons: this is the same which the Gentiles had wont to doe, who like as they forbad men to enter into the temple of the Goddesse *Bona*, that was builded on the mount *Auentin*: so also you forbid to enter into certaine Temples sometimes men, sometimes women.

p *Virg.*
Nos delubra Deûm, miseri quib. vltimus esset
Ille dies, festa velamus fronde per vrbem.
Item alibi.
Et variis florētia, limina sertis.
Iuuenal.
Postibus & densos per limina tende Corymbos.

CHAP. XXIIII.

Of Altars.

THe primitiue Christians had no altars. When the Gentiles reproched the same vnto them, they sought to call them backe from the materiall altars vnto the [a] spirituall. We read sometimes in the Fathers of [b] altars, which they doe not vnderstand in their proper signification, but by a translation the holy tables, dedicated partly for receiuing of the [c] offerings, & partly for

[a] *Orig. Cont. Celsum. li 4. 7. et 8.*
[b] *Arnob. contgent. lib. 2.*
[c] *August. in Ioa. tract. 26.*

for receiuing of the holy ſupper. Our altars, ſayth [d] *Origen*, are the ſpirits of good people that breath forth a ſweete incenſe, the prayers and ſupplications of an vpright conſcience. That which [e] S. *Auſtin* ſaith in a certaine place to draw neare to the altar, to be partakers of the Euchariſt, he expoun deth it in another place to draw neare to the table. And if he hath ſaid in one place; [f] to receiue at the Lords table, he ſayth in another, [g] to receiue at the altar, which is but one manner of ſpeech borrowed from the law vnto the grace of the Euangell: as we perceiue that there is nothing more ordinary among the Prophets of the old Teſtament, then to expreſſe and declare by the termes and ceremonies of the Leuiticall office, that ſeruice which was to be rendered to God ſpiritually in the Chriſtian Church. Among the Paganes no ſacrifice could be performed without altar and [h] fire. We are not ignorant how your Doctors make ſome difference *inter aram & altare*, and ſay that *ara* ſignified a holy hearth, an altar fit for fire, which the Chriſtians (ſay they) haue not, but haue indeed *Altaria*, altars without fire. And who doth not perceiue that this diſtinction is friuolous, ſith it is [i] ſaid; *Thure calent aræ*, and we read, *Altaria fumant?* Among the Arguments which in times paſt I haue heard alledged for prooving of the antiquitie of your Religion, the altars had as it were the firſt rancke, which made me remember of *Clement* [k] *Alexandrin*, that writeth, that the Paganes bragged much of a very old altar, that was in the Ile *Delos*, to which onely it is ſayd that *Pythagoras* went,

[d] *Cont. Celſ. lib. 8. tom. 2. pag. 934.*

[e] *Auguſt. in Ioa. tract 28.*

[f] *Auguſt. in Ioa. tract. 26.*

[g] *Auguſt.* ibid.

[h] *Ouid. Faſt. l. 4.*

[i] *Virg. Eccl. 1.*
--Illius aram
Sæpe tener noſtris ab ouilibus imbuet agnus.

[k] *Stromat. lib. 7.*

went, as to that which was not defiled with slaughter or bloud. The altars of the Gentiles had certaine patrones [l] vnto whom they were dedicated: which you follow foot for foot, whiles you say, this is the altar of the virgin *Mary*, this is S. *Peters* altar, vpon such an altar the Masse of such a Saint must be celebrated. And what answere will you make to S. [m] *Austin*, *We build not*, sayth he, *temples vnto our Martyrs as vnto Gods, but monuments as vnto dead men, whose spirits are liuing with the Lord. Neither yet doe we build altars, on which we offer sacrifice vnto the Martyrs, but vnto God onely, who is the God of the Martyres and ours also.*

CHAP. XXV.

Of Lights.

Numa Pompilius [a] more then seauen hundreth years before the comming of *Christ Iesus*, ordained that the sacrificers should execute their office with a lampe, or lighted taper, which commonly was made of the *Teda*, or the [b] *Pin*. It was a mysticall signe of the Philosopher *Pythagoras* not to dispute of diuine matters without light. And that dotish antiquitie did attribute to the fire a facultie of [c] purging, not onely externall things, but the filthinesse of the soule also: and had the same in so great [d] reuerence, that shee vsed it commonly at all occasions, as well for holy

[l] *Hoc docet Chananæorũ aræ cum statuis et simulachris deorũ. Deut. 12. v. 3. Hoc Græcis quàm solemne & vsitatum fuerit demonstrat Pausanias in Atticis, Corinthiacis & cæteris passim*

[m] *De ciuit. Dei li. 22. cap. 10 Altarium lauatio quæ fit feria quinta Dominicæ in Ramis palmarum est ex Gentilismo desumpta. In festo enim matris Deum, aquis, adiuncta cineris frictione, sordes statuæ eius abluebantur. Arnob. lib. 7. cont. gentes.*

[a] *Plut. in vita Numæ. Apul. Asin. lib. 11.*

[b] *Virg. Fõtemq; ignemque ferebant Velati ligno.*

[c] *Ouid. Fast. 4. Omnia purgat edax ignis, vitiumq; metallis Excoquit: id circo cum duce purgat omes.*

[d] *Iuuen. Sat. 3. Cuperent lustrari si qua darentur Sulphura cum tedis, aut si foret humida laurus.*

ly purifyings, as for expiations or magicall purgations. At the dedication of Temples, at sacrifices, at processions the vse of fire was not forgotten. Yea euen men, and namely old men [c] were purified, which was obserued by *Medea* hauing perswaded the daughter to murder the father, in hope that she would make him become young againe. They dedicated ships vnto the Gods, euen as at this day little barkes [f] are baptised, the fire was in great request, and from thence were the priests of the Gentiles named [g] Fire bearers. *Ceres* the mother of *Proserpina* was called [h] *Tedifera:* at whose sacrifices this ceremony was religiously obserued, namely to light them with torches, yea, euen in the noone day. The hystorie of the Vestals is knowne to euery one, as likewise that perpetuall [i] and neuer quenched fire consecrated to *Vesta:* wherefore we will not insist therein. Let vs say rather, that lights haue setled thẽselues in the Church through imitation of the Paganes, and not before S. *Hieromes* time. And whereas *Vigilantius* found fault with the tapers that were lighted before the sepulchers of the Martyrs in faire day light, S. *Hierome* answereth, [k] that *it was done by some secular men, or by some deuout woman through ignorance or simplicitie, of whom it might truly haue beene said with the Apostle, I confesse, they haue the zeale of God, but not according to knowledge.* [l] *Lactantius* hath very grauely and learnedly exclaimed against this superstition. *Eusebius* mocketh *Licinius*, whose cu-

[c] *Mos saltandi per ignem apud Pontificios in festo Iohannis Bapt. ab Ethnicis est mutuatus; quod Lazius lib. 11. de Repub Rom. ingenuè fatetur.*

[f] *Apul. Asin. l. 11*

[g] πυροφόρους.

[h] *Ouid. fast. 4.*
Illic accendit geminas pro lãpade pinus:
Hinc Cereris sacris nunc quoq; tæda datur.
Item:
Sed si thura abeant, vnctas accendite tædas.
Et alibi.
Et per tædiferæ mystica sacra Deæ.

[i] *Ouid Fast. 6.*
Ignis inextinctus templo celebratur in illo.
Item:
Nec tu aliud Vestam quam viuã intellige flãmam.
Virg.
Æternumq; additis effert penetralibus ignem.
O Sic act, et manibus vittas, Vestamq; potentem.

[k] *Aduers Vigilant. epistol. 54. cap. 3. tom. 2. Cereos nonclara luce accendimus, sed vt noctis tenebras hoc solatio temperemus.*

[l] *Lib. 6. Instit. cap. 2. Idem lib. cap. 2. Nummentis compos putandus est, qui auctori et datori luminis candelarũ et cerarum lumen offert pro munere?*

stome

stome was to sacrifice vnto the images [m] of his Gods with lights, as the altars of *Saturne* were lighted in like manner. And before these, [n] *Tertullian* cryed out, *let your workes rather shine, and not your gates:* But it is pittie to see more of the Paganes gates without these lampes, then of those of the Christians. That learned man *Beatus Rhenan:* [o] could not hide that which he thought, writing in these termes: *Truly it cannot be denied that the ceremonies* [p] *of burning candles, which the Christians are accustomed to carrie in our Processions, on the day that is dedicated to the purification of the Virgin Mary, haue had their beginning from the Februa, or cleansing sacrifices* [q] *of the Romanes. So by this change men haue borne with the frowardnes of Paganisme, which the vtter abolishing of the thing would haue prouoked vnto further wrath.* The Doctors [r] of your Church doe agree with that which is aboue mentioned. But it shall be good to heare what one of your most famous Schoolemen *Iames de Voragine* [s] reporteth concerning this Processe: *The feast* (sayth he) *in honour of the mother of light, hath beene changed to the end that we may carie lights in honour of her which hath borne the true* [t] *light, so that it is not kept any more in honour of Proserpina, spouse to the God of hell, but in honour of the spouse of the God of heauen: neither yet in honour of Februa mother of the God of warre, but in honour of the Mother of the God of peace: neither in honour of the Court of hell, but in honour of the Queene of all the Angels.* And that lampe [u] that burneth continually before the God of your Masse, hath it not also its beginning [x] from that

[m] *Macrob. Satu. lib. 1. cap. 7. et 11*
[n] *Tertul. de idol. c. 15.*
[o] *In lib. 5. Tertul. contra Marcio. Item Tertul. de Idolat. Accendant quotidie lucernas quibus lux nulla est.*
[p] *Vide Belethum diuin. off. explicat. c. 81. Pamelium anno. in Tertul. aduers. Marc. cap. 10. Polyd. Virg. de inuent. rer. l. 5. c. 1.*
[q] *Ouid. Fast. li. 2.*
[r] *Belethus. diuin. off. explicat c. 81. Polyd. Virg. de inuent. rer. l. 5. ca. 1.*
[s] *Iacob. de Vorag. ser. 82. de sanctis.*
[t] *Innocent. 3. ser. in Festo. Purificat. Mariæ. Baronius in Annotationib. in martyrol. Rom. feb. 2.*
[u] *Aug. de temp. in natali Domini ser. 3. Vouent, inquit, alius oleum, alius ceram ad luminaria noctis.*
[x] *De authore qui luminaria Ethnicorum in candelaria Christianorum primus commutarit, discre-*

that custome obserued in old times among the Images of the Persians, of the Athenians, of the Delphians, which vsed the same before the Idoles of *Apollo* and *Minerua* ? or from that fire which was carried before the Emperours when they went abroad into the citie of Rome ? When you celebrate your funeralls, the bodies of the dead are enuironed with tapers, lampes, and torches together with their scurcheons. Looke what *Suetonius* [y] writeth, and you shall learne that the Gentiles were wont to doe the same. And *Seneca* [z] complaineth saying: *So often among my neighbours haue they called out lowd on those, that were deceased, so often haue the lights and torches marched before the entrie of my gate, being followed with the funerals of such as were newly dead.*

pantes sunt authorũ sententiæ. Sunt qui hoc institutum tribuũt Vigilio Papæ, alij Sergio, alij Gregorio magno. Euseb. de vita Constant. orat. 3. καθαρὸν φῶς ὅσον ἐξαρχέσαι πρὸς ἐκλαμψιν τοῖς εὐχομένοις.

y *In Augusto & Caligula.*

z *Seneca de tranquil. anim.*

CHAP. XXVI.

Of Organes.

THe Church of Israel vsed Organes and other musicall Instruments, which neuertheless those that are best versed in antiquities, thinke to haue beene different from our instruments that are vsed at this day. But (as they are vsed among you) you cannot free your selues from Gentilisme, although (to escape and goe away free) you doe attribute the first institution of the melody [a] of your instruments vnto *Vitellius* Bishop of *Rome*, and to some other of your Pontifes.

a *Alexan. ab. Alex. lib. 4. cap. 17.*

tifes. *Numa Pompilius* was before them more then a thousand and two hundred yeares. It was hee, that in his time did finde out the sounding of Organes, Flutes, and Violes, to sing Hymnes, Peans, and Canticles in honour of the Gods. The Poets which are keepers of the Charters and Records of those Ceremonies will bee my warrant [b]. Iudge therefore with an vpright conscience, if any Heathenish singing ought to bee admitted into the Christian Church : yet, in so saying we condemne not the holy vse of instruments of Musicke, and singing, in the Church to the glory of God.

[b] *Ouid. Fast. 6. Cantabat fanis, cantabat tibia ludis, Cantabat mæstis tibia funeribus.*

CHAP. XXVII.

Of Images.

IT is a deepenesse without ground to discourse of Images. Wee will saile forward thereon with all possible diligence, that we may make no stay in this nauigation, from whence the compasse of the word of God is able to deliuer vs, that wee may arriue at the port in due season. *Origen*, *Arnobius*, *Minutius Felix*, shall answere vnto the Gentiles touching this reproach : *You haue no Images:* you are rid of this paine, because you haue peopled your Temples therewith. This last *Minutius Felix* [a] reproched to the Gentiles, *You consecrate Gods of wood*, we reproch the same to them, and

[a] *Pag. 28. pag 72*

and you also. The Pagans had a two-fold vse for their images [b], the one politike, for the history and memory of things past, the other for religion. We approue the former, and reproue this latter. The Temples of the *Persians* had no images [c], and one of their Kings pulled downe to the ground those of *Grecia*. The Romans were commended for honouring their Gods without images [d], the space of an hundred and seuenty yeares. And *Varro* [e] one of their Diuines hath freely confessed, that such as first did set vp images for the Gods among the people, had shaken off all manner of feare, and had multiplied errours [f], seeing the Gods (saith he) haue beene easily vilipended vnder the stupidity of images. Behold then the liuely effects of images, which is to haue taken away the feare of God out of the world, and to haue encreased errours [g]. Truth it is that the affection which those poore people carried towards the dead, and their parents deceased, was the occasion of this filthy abuse (the spring whereof is attributed by *Isiodore* [h] vnto *Prometheus*, who was the first that counterfaited the images of men in clay) as well to solace the heauines which they had contracted through the losse of their dead, as to keepe them fresh in their memory, and to honour them the more. But what inuentions of men can preiudice the commandements of God? What matter should *Gregory* of Nysse [i] finde here to exclaime against you if he did returne from death, wherefore doe you restore againe the seruice of idols, vpon pretence of Christianisme? Go to, let vs see how this error hath

[b] *Volaterr. lib. 17. Alex. ab. Alex. lib. 5 cap. 24. Valer. Max. lib. 8. cap. 16. Saluſt. de bello Iugurth. Plin. l. 34 c. 4.*

[c] *Herod. Strabo.*

[d] *Aug. de ciuit. Dei lib. 4. cap. 31.*

[e] *Plutarch. in Numa. Auguſt. ibidem.*

[f] *Rex Agrippa epiſt. ad Calig. Imperat. apud Philon. Iud. de legat. ad Caium ſic ſcribit, Inuiſibilem Deum pingere aut fingere nefas duxerunt noſtri maiores.*

[g] *Lactant de falſa relig. l. 1. c. 15. Euſeb. de præpar. Euang. lib. 3. c. 8.*

[h] *Iſid. Orig. lib. 8. de dijs gentium.*

[i] *Orat. in laudem Baſilij.*

hath entred and beene cherished in the Church. When the throng of the Gentiles was entring into Christianisme, many things were tolerated in them, and some of the Pastours thought that they had gained no small matter, by leauing vnto them the images of Saints, in place of their idols. But in the end, *Gregory* Bishop of Rome, let all goe loose, and in stead of banding himself against Paganisme, as many good Bishops had done, both before him and in his time, became both a counsellor and an example vnto them, that they might frame themselues vnto their customes. And behold how he writeth [k] to *Serenus* Bishop of Marseilles. *Thou shouldest haue taken heede that thou didst conuerse, chiefly with the Gentiles, to whom pictures are in stead of reading, to the end that no slander be raised against them, vnder colour of lawfull zeale, wherewith thou art not cunningly indued.* From this carnall prudence of *Gregories*, Idolatrie hath entred in with a full streame, so farre that she hath drowned the seruice of God, and almost ouerwhelmed his Church. But for an antidote against this cruell maladie, let vs consider diligently, I beseech you, that, which *Baruch* hath written; [l] the conclusions which the Prophet gathereth, are as well against you, as against them, considering the true resemblance that is betweene you both. Among the Pagans [m] there was images of Gold, of Siluer, and were carried on mens shoulders: doe you not after the same manner to *S. Roche*, *S. Geneuefue*, and others? You prostrate your selues before Idols, you worship them deuoutly [n], the like also

[k] *Lib. 9. Epist. 9.*

[l] *Chap. 6. v. 3.*

[m] *Baron in martyrol. Rom. Aug. 16. Sleid. comment. lib. 9.*

[n] *Concil. Trid. Sess. 25.*

alſo was done before Idols by that troupe of Chaldeans. Moreouer, thoſe Pagans trimmed their Gods with precious apparell[o], as if they had beene liuing men, this ſame is your manner of doing, which ſome of your principall Doctors[p] haue thought fit to be baniſhed out of the Church. The Chaldeans did not forget lights, this was[q] one of the chiefe ornaments of your Idols: you ſhall be iudges if S. *Iames* of Compoſtella and other Saints ſee the better, becauſe they are lighted[r] with torches that burne neere to their images. The continuall and frequent vſe of burning, made thoſe Images blacke[s] and ſmoky. The ſame incenſing and burning is often practiſed among you, and is one of the principall points of the ſeruice[t] which you doe to your Images. If any warre had happened, the Gentiles would ſtriue who ſhould hide the poore Gods beſt, that they might preſerue them from the furie of their enemies, and in that did the chiefe care of the Sacrificers conſiſt. The image of the virgin *Mary* had a priuiledge aboue theſe, to make her complaint to S. *Hyacinthus*[u] who was canoniſed ſome three dayes agoe, that ſo happily he had ſaued himſelfe, but as for her, ſhe was like to be vndone, being left vnder the captiuity of the Tartarians. You imagine that you haue found out an eſcaping hole[x] whiles you teach that they are the principall perſons, whom you honour, and not the images: and doe you thinke that the Gentiles knew not this ſhift[y]? You

[o] *Baruch 6. v 20 Chaldæi veſtimẽtis induunt & ornant, &c.*

[p] *Molucius Epiſcopus Valent Salignacus. Eſpenſæus.*

[q] *Polyd. Virg. de inuen. rerũ l. 2. c. 23. & l. 6. c. 13.*

[r] *Baruch. 6. v. 18. Chaldæi lucernas Dijs accendunt, quarum nullam videre poſſunt.*

[s] *Baruch 6. v. 20 Chaldæorũ Dij a-trantur facie ſua ex fumo: id eſt thure, vt interpretes exponunt.*

[t] *Miſſal. Rom. tit. de ritu ſeruando in celeb. Miſſis.*

[u] *Baruch. 6. v. 48 Sacerdotes ingruente bello, conſiliũ de dijs inneũt. vbi abſcondãtur ſimul cum eis.*

[x] *Searuinde vit. mirac. & act Canoniſ 8. Hyach. l. 1. c. 13 O ſili Hyacinthe, effugium nunc Tartarorũ & me diſſecandã & conculcandã relinquis.*

[y] *Falſũ dogma, de imaginum cultu velato ad prototypa: Nam Iudæi: Iehouã colentes in ſculptilibus & vitulis erant idolatræ. Auguſt in Pſal. 113. Conciliat. 2.*

haue therefore like vnto the Gentiles defiled the Maiesty of the liuing God, by comparing him to a representation [z] or remembrance of a corruptible man, and of the most filthie and deformed beasts [a]. Those haue set vp their images that they might represent the false Gods: you haue set them vp likewise to shew that which cannot be represented, as the Image of the Trinitie may beare witnes. Those haue dishonored God through their Idols: you do no lesse through your Images. And doth not the Eternal forbid his owne [b] to follow the Gentiles in these manner of doings? Remarke, I beseech you, that he saith not, *you shall not doe so to Mercury and Pallas*, for he speaketh of himselfe, and commandeth them not *to mingle his seruice with Images; because such things are an abhomination vnto him.* All doe agree [c] in one, that the Gentiles haue hatched and brought forth Idols. and that they might the more easily deceiue the simpler sort, the stuffe and matter thereof was exquisite: and behold wherefore *Charles* the great [d] calleth Images, with the honour and seruice done to them, the olde and worme-eaten error of Gentilisme. And may wee not obiect vnto you the same that *Faustus* obiected against the Christian Idolaters? *You haue conuerted the Images into Martyres and Saints, whom you worshippe with the like affection and deuotion.* Your S. *Gregorie* [e] is pleasant, while hee saith (as we touched a little before) to proue the necessitie of Images, that they are the bookes of Idiots: this is the same argument that was vsed by the heathenish Philosophers [f] that they might attaine to

[z] *Rom. 1. v. 25.*

[a] *Lact. lib. de fal. sapient. relig. l. 1. c. 22. Vt pueri infantes credant omnia signa aenea Viuere, & esse homines; sic istiomnia fabrefacta Vera putant, credunt signis corum esse aenea Penates apostolorũ, &c.*

[b] *Deut. 12. v. 31.*

[c] *Euseb. li. 7. Eccles. hist. Hieronym in Hier. l. 2. c. 10.*

[d] *Carol. Mag. de imagin. li. 4 c. 18*

[e] *Greg. l. 7. epist. 119. sic Philãder Annot in Vitru. de architect. l. 4. c. 5. Conferre arbitramur si statuae in templis ponãtur, vt imperitorum animis retineantur, dum se Deos ipsos adire credunt.*

[f] *Athan. Orat. cont. Iulianũ. Euseb. l. 3. Euangel. præparat. Cicero. l. 2. de nat. Deorũ*

to the knowledge of God through Images, which were giuen to mankinde as the true elements of all sciences. O blockish people, which had more blockish tutors then themselues! And what manner of schoole? That those that haue mouthes and speake not, being voide of all humane functions, should teach[g] those that speake, and reason. Let the Diuell then be master of this colledge: and it is hee indeede that hath caused them to erect Images to him, let it be at what rate soeuer. And *Durand*[h] doth not dissemble the matter, writing that the Church of Rome hath learned of *Nabuchodonozor* the manner of blessing and consecrating of Churches, vsing the same manner after which he consecrated his golden Image, that hee caused to be set vp that it might bee worshipped, like vnto that huge and immeasurable Colossus of S. *Christopher*, set vp in our Ladies Church in Paris. And like as the Pagans held it for great piety and deuotion, to set vp in euery corner of the streetes and lanes, yea, and aboue the toppes of their gates puppets representing their Gods, so also there is no corner among you, which is not decked with this sort of marchandise: and behold wherefore *Apollo* in the Tragedies[i] is named ἀγυιεύς, as if wee would say, lodged in the streetes and lanes. Furthermore, you haue, after the like manner that the Pagans haue, those little Images, named *Oscilla*[k] pourtraits made after the likenesse of the mouth: and you vow to your saints the resemblance of your diseased members, and other parts of the body that you may recouer

[g] *Tamen aiunt imaginem Christi crucifixi auditã fuisse dicentem Thomæ Aquinati, bene scripsisti de me Thoma, quã ergo mercedem accipies? In festo S. Thomæ de Aquino, lect. 3.*

[h] *Durand. rat. diuin. offic. l. 1 c. 6.*

[i] *Vide Eurip. in Phæniss. & ibi scholiast.*

[k] *Macrob. Saturn l. 1. c. 7. & 21 Polyd. Virg. de inuent. rer. l. 5. c. 1.*

Censores Belgici iubent deleri quod addit Polydorus, hac in re quempiam vere cundè scrupulosum fortassis dicturam, se planè nescire veterũ priscorum religionẽ an superstitionẽ potius emulentur Index Expurgator.

your health: and the walles of your Churches are like vnto the walles of the temples of those *Æsculapian* Gods, which were pictured with armes, and legs, and other parcels of mens bodies, which proceeded of the inuention of *Hercules*, of whom the Grecians, as witnesseth *Arabon* [l] haue learned to consecrate vnto their Gods, tables and boordes containing the inscription of the diseases, whereof they thought they had beene cured through their helpe. And your superstition hath ouerflowed so farre, that you haue done as much for beasts [m]. And [n] *Cato* maketh mention of the requests and prayers, which the Romanes made for the health of their bests, which that poore Gentile mocked. Moreouer from whence come your *Agnus Deis* [o], and such other trash, to which you attribute so many vertues against all manner of diseases, but from the ancient sorcerers and magicians, which had wont to make certaine Images for the Angels, for the Demons and Planets, that they might serue for the like [p] antidote and preseruatiue against dangers? We shall neuer haue done, I will conclude therefore that you are Gentiles by imitation, who adore your Gods [q] after the same manner, who lodge your Images & reliques on Coushions in the Churches, as these did their Gods on the puluinar, which was a certaine place in the fore part of the Theater, that so they might bee the better seene.

CHAP.

[l] *Georg l. 3.*

[m] *Oscilla pro bestijs.*

[n] *De re rustica.*

[o] *Cereas puppas, quas Agnos Dei vocant, Deo cuius sanguine sumus redempti, æquãt, quando de earũ vnaquaq; carnãt, Omne malignum peccatum frangit, vt Christi sanguis & angit. Ceremon. Rom. Eccle. l. 1. tit. 7. c. de cõsecratione Agnus Dei.*

[p] Among the Iesuites *Gregor à Valentia de Idolis l. 2 c. 7.* holdeth that some sort of Idolatry is good.

[q] *Agnus Dei & eius distributio ab Ethnecis sumpta est Martial. in Apophor. Gloria tam parui non est obscura sigilli.*

Et,

Sum fragilis, sed tu moneo, ne sperne sigillum. Walafridus Abbas l. de offic. diuin. c. 19. Iudaicã esse ceremoniã dicit hanc Agnus Dei consecrationem.

CHAP. XXVIII.

Of Reliques.

WHO doubteth but Sathan is the author of adoring reliques? The Historiographers *Ruffinus* and *Socrates*[a] beare sufficient record, writing of the body of *Babilas* Martyre. And the conclusions which the Fathers made being assembled in councell at Constantinople, in the time of *Leo*, to wit, that the worshipping of Reliques was meere Idolatrie, declareth sufficiently in what ranke wee ought to place them in the Church of God. The third and fourth age after Iesus Christ, were ignorant of this new fashion, which smelleth altogether of Idolatry. S. *Austin*[b] would not admitte those reliques: S. *Chrysostome*[c] condemneth and reproueth the same. By what gate then haue they entred into Christianisme? Such as are skilfull in profane Histories, are not ignorant of the transportation of *Theseus*[d] his bones, which *Simon* remoued from the Isle Scyros into Athens, and that *Antigonus* did in like manner with the reliques of *Demetrius*, which in great pompe and solemnity hee transported from Syria into Grecia. And concerning the religious honour, wherewith the Gentiles worshipped the reliques of their dead, behold here what S. *Cyrillus Alexandrin*[e] saith: *In old time* (saith he) *when certaine men had hazarded themselues in the battell of* Marathon, *in defence*

[a] *Lib 1.cap.35. Lib.3.cap.18.*

[b] *August.lib. de cura pro mortuis agend.cap.13.& de ciuit.Dei.lib.8 cap.27.*

[c] *Chrysost. hom. 2 de Mach.& in c.28.Math.hom. 43.*

[d] *Plutarch.in vit. Thesei & Demetrij.*

[e] *Contra Iulian. lib. 6. columna 141.tom. 3.*

of whole Grecia, and had died valiantly fighting against the armie of Xerxes *: there was a custome among the Athenians, to assemble themselues at their sepulchres, and to praise them highlie once in the yeere,* Moreouer [f] *Plato* himselfe saith of those that haue liued well, and died nobly, that they are become like Dæmons, and that wee ought to serue them after their death, and worship their shrines. *Eusebius* [g] also maketh mention of the same Gentiles, who made their supplications neere to the shrines where the ashes of those were kept whom they thought to haue beene valiant. And in these passages of *Eusebius* [h] and *Cyrillus*, concerning the Gentiles, is this word: θήκας, which *Ruffinus* interpreteth *thecas*, These were the shrines and pots wherein the ashes were kept. This inuention therefore hath proceeded from the Gentiles [i] vnto the Christians, and these heathenish examples, haue beene the cause of this foolish imitation [k] in *Constantine* the first Christian Monarch, whose chiefe occupation was, to studie curiously how to finde out the bones and ashes of such as were holden for Saints, before whose pottes and cophins the Emperour *Theodosius*, did likewise bow downe himselfe. A custome that hath beene renued since in S. *Ambroses* [l] age, where they continued to seeke after them, to carie them from place to place, and to recommend them to people [m]. From this custome which the Pagans had to conserue religiously the spoiles of their Gods (for according to *Apuleius* [n] they did so terme their reliques) proceeded the difficulty which was

[f] *Ibidem.*

[g] *De præparat. Euang lib. 3. c. 7.*

[h] *Lib. 2. hist. Eccles. ast. c 32.*

[i] *Ouid Metamorph. lib. 12. Iam cinis est, & de tam magno restat Achille. Nescio quid, paruam quod non bene compleat vrnam.*

[k] At Cour-chiuerdi is kept the puffe or blowing through labour which *Ioseph* breathed, while hee was cleauing Timber, for he was a Carpenter.

[l] *Amb. lib. 10. Epist. 8. 5.*

[m] *Vide Augustde opere Monachor c. 28.*

[n] *De Asin. aux. lib*

was made in granting to the Christians the body of their Bishop *Polycarpus*, thinking that they would make a God thereof and adore the same. And *Eusebius* [o] doth learnedly remarke the answere returned by the Christians, protesting that it was not vnto the true God alone that they did this homage. And these [p] puluinares, or beds finely trimmed in the fore part of the Theater, where those reliques were, doe they not argue from whence they haue proceeded, and to whom the first inuention of this Idolatry ought to be attributed? In the time of Paganisme, they carried them at Processions [q], they were shewed on the Theaters, as they vse to doe with the napkin of Chambery, which is now transported into Thurin. It is the same worship, it is the same seruice, that is vsed now in your Churches towards the bones of your dead. The Turkes and Mahumetans [r] haue also the reliques and ashes of their Saints, whom they name *Sebidun*, and yeelde the same honour to them, that you doe to yours.

[o] *Euseb. hist. Eccles. lib. 4.*

[p] *Tit. Liu. lib 2 Dec. 3. cap. 15.*

[q] *Plautus in Amphit. Tibul. lib. 1. eleg. 7.*
Et tyriæ restes, & dulcis tibia cantu,
Et leuis occultis consciaista sacris.

[r] *Marin. Barl. de vita & reb. gest. Scanderb. lib. 13 ait eius ossa à Turcis è sepulchro effossa fuisse honoris causa, ac in argento & auro inclusa.*

CHAP. XXIX.

Of the feast Corpus Christi.

WHere haue you found that the bread of the holy Supper ought to be adored? And what is the foundation of your adoration? Truely Gentilisme [a] is the groundstone and pile whereon you leane,

[a] *Ouid. Fast. 6.*
Posse fame vinci, spes excidit hoste repulso,
Candida Pistori ponitur ara Iouis.

leane, which adored one *Iupiter Pistor*. It is true that you haue other presuppositiõs: to wit, that the bread is changd into the true body, and the wine into the true blood of Christ Iesus: the body must needs be accõpanied with the blood, & the blood must needs be accompanied with the body[b]: and both being together cannot be without a soule: & Christs soule cannot be without the Deity: & thereupon, as on the top and finall end of your building you ground this adoration, which is the only *Helena*, for whose cause this warre was enterprised. Pope *Honorius* was the author [c] thereof, the yeare 1226. *Vrbane* encreased the same much through establishing of the solemne feast of *sacri*[d] *Crustuli*, as you tearm it, the yeer 1264. which was ordained to continue for euer by the councell of Vienne, the yeere 1310. And this feast is cõmonly called among you, the day or the feast of the holy Sacrament, which you beleeue to be the Sacrament of miracles. And that day which is so solemn, is dedicated for promenying your Hoste too and fro through the townes and countrey, with as much mirth & gladnes as the Romans were wont to vse in certaine playes, wherof *Suetonius*[e] maketh mention, at which time they builded vp scaffolds in the streets and lanes, and there did lay vpon tables the Gods whom they kept in their houses, whom they decored with flowers and costly apparrell, and in these generall supplications, the Priests of the Gentiles had also their heads deckt[f] with Garlands & Flowers. And this pompe of your God *Hercæus*, putteth me in mind of that which the Heathen obserued

[b] *In Clemni Periciorũ regũ pompa ignis circumferebatur, qu m pro Deo colebant Persæ, & Ornamenta nuncupabant.*

[c] *Extrau de Miss celeb. Clem. lib. 3 tit 16. Can 51. Dominum.*

[d] *Sic Romæ pr. lam & pub.i è nominant Crustulum vt videre est apud Anasta. Germoniũ, Protonot. Apostolicum, de sacros. immunit lib. 3. cap. 1. 5. 20. ex typographya Apostolica Vaticana ad Gregorium 14.*

[e] *Lib. 2. de vitis Cæsar. cap. 31.*

[f] *Cicero lib. Tusc. 1. & ad atticum.*

serued[g] in old times, at the feast of *Ceres*, *Iuno*, *Mars* *Isis* and others of the like kinde, to whom (as *Cato*[h] saith) they offered wine & milke, and after they had promenied those Gods about the fields in open shew & procession, they sacrificed vnto them a hog. And to shew that I speak not this of my self, to authorize that which I say, I will haue recourse to that which the Diuines of the Pagans haue[i] written. *Virgill* shall here be placed in the first ranke, who in the first of his Georgicks describeth the pompe of *Ceres*, and of that which was obserued at the feasts *Ambaruales* & other Ceremonies. *Apuleius*[k] in his golden Asse nameth it *hostiã circumforaneam*, after the same manner that wee may tearme the God which you carry abroade in as great, or rather greater state and triumph then the poore Pagans did, when they pulled *Isis* out of her temple, that shee might view the fields and be merry, as the Poet *Claudian*[l] hath learnedly represented it, whom you would say had set downe all your Ceremonies in writte. Your Hoste is carried by one of your Priests: the canopie is vpholden by the chiefe inhabitants thereabout. Those whom you name Ecclesiasticks, are in the first ranke, apparrelled in their white surplices and fine linnens: musick is not forgotten, no more then are the melodious sounds of all kinde[m] of instruments, as of drummes, pipes, trumpets and harpes, together with that thundring noise which bombards and

[g] *Nazianzen. ad Hieron. de ritib. illius modi indecoris quibus iam sua quoq; ætate ita quæso videtur: Quid referã sacra mysteria in cõtrarias cõuersa?*

[h] *Cat. l. 1 de re rust.*

[i] *Virg. Georg. l. 1.*
In primis venerare Deos, atq; annua magnæ
Sacra refer Cereri lætis operatus in herbis.
Et paulò post,
Cuncta tibi Cererem pubes agrestis adoret,
Terq; nouas circum felix eat hostia fruges,
Omnis quã chorus & socij comitentur onantes.

[k] *Apul. Asin. aur.*

[l] *Claudianus*
-Sic numina Mẽphis
In vulgus proferre solet: penetralibus exit
Effigies breuis illa quidem: sed plurimus infra.
Liniger imposita suspirans voce Sacerdos
Testatur sudore deam: Nilotica sistris
Ripa sonat, varios; modos Ægyptia ducit, Tibia.

[m] *Apud Asin lib. 11. symphonæ dehinc suaues, fistula, tibiaq; modulis dulcissimis personant. Ibant & dicati magno Serapi tibicines.*

canons

canons are accuſtomed to vomit forth. And who would not be afraid of ſuch fearefull craſhes and noyſes? Hereunto may bee applied *Lucans* [n] verſes: And *Bellona* neuer heard any ſuch tempeſts during her feaſt, as the God *Elicius* worketh when he is drawn out of his ſacred habitation. We may inſert here that which [•] *Apuleius* writeth of the pompe of *Diana*, which is a place worthy to bee remarked, for the true and manifeſt declaration of the conformities which are betweene the proceſſion that was obſerued then, and that which is vſed in your Church vpon the day mentioned, whether it be in the ornaments of the ſtreetes, in the ornaments of men and womans apparrell, and in the order which was obſerued: That which is ſaid already ſhall ſuffice to declare how you are inuolued in the like crime of Idolatrie, that the Pagans your predeceſſors were, who (if they were now aliue) ſhould haue cauſe to bee [p] aſtoniſhed, for as much as of a Chriſtian, you haue made a *Polyphemus* eater of men. And the opinion that you haue concerning your tranſubſtantiation and corporal eating is it not mocked by nature? What, to worſhip a creature, yea an inſenſible creature, in ſtead of the liuing God? What, yea and to eate God ſubſtantially? Beware of *Cicero* [q] his verdict, and of that mocke of [r] *Auerroes*, as like wiſe of that Satyrick, who by mocking of you as well as of the Ægyptians, hath ſaid

O ſanctas gentes, quibus hæc naſcuntur in hortis
Numina.

CHAP.

[n] *Mox iubet & totam pauidis à ciuibus vrbem Ambiri, & feſto purgantes mænia luſtro*
Iuuenal Sat. 6.

[•] *Apul. Aſin. li. 11. Ecce pompæ magna paulatim præcedunt anteludia, vocibus cuiuſq; ſtudijs exornata pulcherimè. Et mox, Inter has oblectationes ludicras populariũ, quæ paſſim vagabantur, iam ſoſpitatricis deæ peculiaris pompa moliebatur. Mulieres candido ſplendentes amicimine, varioq; lætantes geſtamine, verno florentes coronamine, qua ſacer incedebat comitatus, ſolum ſternebant floſculis.*

[p] *Atro cum mẽbra fluentia tabo*
Manderet & trepidi tremerent ſub dentibus artus.

[q] *Cicero lib. 3. de nat. Deorum. Et quis tam amentem eſſe putet, qui illud, quo veſcatur, Deum eſſe credat?*

[r] *Auerr in 12.*

CHAP. XXX.

Of Processions.

Tertullian[a] conuinceth of Gentilisme the processions that are vsed in our dayes, And I beseech you in what schoole haue you learned these Processions *Amburbiales*, *Ambaruales*[b], *Ambeccleſiales*, with the pompes, *Lectiſternia*, *Puluinaria* or pillowes, with other circumstances as well of necessitie as of decencie, but in the schoole of the Gentiles? If there be any difference, it shall not be in the thing but in the name, seeing the Romanes[c] called them supplications. And you cannot deny the conformitie that is betweene your processions and the supplications of the auncient Idolaters. It is but folly to attribute the inuention thereof to *Agapetus* Bishop of Rome, and further to pretend that the Fathers of the Primitiue Church haue made any mention thereof, as they wold haue vs to beleeue of[d] *Tertullian*, because he vsed these Latin words, *Procedere & Processio*, in a certaine place of his workes. For it is as much as if we would say that the Romane Emperours raigned in the time of the common-wealth, the consulship, or tribuneship, because the captaines that commanded ouer the armies were named *Imperatores*. *Numa Pompilius* was the inuentor[e] thereof more then a thousand yeeres before, and the vse of this statute tended, either to pacifie their Gods, or to enioy peace, or to the preseruation of the

Metap. *Quandoquidem Christiani Deum quem adorant mandu.nt, sit anima mea cum Philosophis.*

[a] *Tert. de cult fœmin.*

[b] *Arvales dicti, vt arua fruges ferrent, quorum insigne fuit spicea corona.*

[c] *Tit. Liu.* in his Decads *Die quo Bacchi solemnia fiebant & antecedente etiã cum processione pergebant ad templum Castoris & Pollucis, quod consecratũ fuit apud aquam Iuturnam ijs in locis quæ appellata sunt Argea. sic Ouid. lib. 3 Fast.*

Itur ad Argeos (qui sunt sua pagina dicet.)
Hac sicut memini præteritaq; die.

[d] *Tertul de præscript. c. 43 & de cult. fœm. c. 21.*

[e] *Supplicationes fiebant circa delubra fanaq; & puluinaria, in quibus honos ijs dabatur. Blondus lib 2. de Rom. triumph. Alex. ab Alex. lib. 5. c. 27.*

the fruites of the ground. [f] *Apuleius* deſcribeth the order and ceremonies thereof. *Trebellius Pollio* [g] doth in like manner. Who doubteth therefore but you haue learned all theſe ceremonies of the Pompilian religion? Let vs ſee how they marched. We haue made mention hereof in the title of the feaſt of *Corpus Chriſti*, wherefore to bee briefe, we ſhall ſay onely, that they ſung reſponſarie Letanies with their little verſes, and Peans in honour of their Gods, and carried lights [h] with them. I haue often remarked in Paris the chiefe citie of this kingdome, thoſe ſolemne proceſſions, where the reliques of all the Churches were carried, and chiefely thoſe of the holy [i] Chappell, and amongſt others were alſo the cheſts and cabinets of S. *Marcell*, and S. *Geneuiefue*, the goddeſſe of the Pariſians: and in truth I called to remembrance at that time the reliques of *Iupiter* and *Anubis*, which were caried ſolemnely by the Heatheniſh Prieſts, hauing garlands on their ſhauen heads, like vnto the Monkes of S. *Geneuiefue*. And this honour [k] was ſo highly valued, that *Commodus Antoninus* the great Romane Pontife, to the end that he might become worthy, both of that garland of flowers, and to touch the cheſt wherein *Anubis* was carried, cauſed his head to bee ſhauen after a round faſhion. The Senators made vp the laſt part of the pompe: and ſometimes the common people was mingled with them indifferently. Sometimes the Matrons, when any perill or dangerous warre [l] was like to inuade the common-wealth, enuironed their temples, marched about

[f] *Apul de Aſin. lib.11.*

[g] *Pollio in Gallieno.*

[h] *Virg de Pallaste.*
– Lucet via longo Ordine flammarum, & latè diſcriminat agros.

[i] *Sic Baruch 6.v. 3. Chaldæi dicuntur deos argenteos aureoſq; & ligneos humeris portaſſe, ſicut de Rotho Baronius teſtatur in annotationib. in Martyrol. Rom. Aug. 16.*

[k] *De ſacrificali pompa apud priſcos vide Dionyſ. lib.7. Apul. Aſin. lib.2. Catonem in Marc. Cæcil. Plautum in Rudente.*

[l] *Tit Liu. lib.6. belli Punici. Matronæ circum Deûm delubra diſcurrunt, aras verrentes, nixæ genibus, ſupinas manus ad Deum & cœlos tendentes.*

about them in procession, sweeped the altars with *veruen*, prayed on their knees, lifted vp their hands towards heauen, called vpon their Gods, with as feruent deuotion, as you doe vpon your Saints. There was many lights, resting places [m] were made to serue for stations, where the Chest-bearers might take breath a little: the streets were hung [n] and couered, and at such time as the procession was to passe by, it was not permitted to looke downe from the windows aboue, [o] as I haue seene this obserued in some places: The trumpets brayed, as the sound of your belles doth now, the altars and images were perfumed with incense, the shops & palaces of iustice were shut vp, and [p] such deuotion was among them that euen the prisoners were in some part eased of their bands. And those rogations or processions, which you make before the ascension of Christ, from whence haue they taken their beginning? Truly from the Pagans. *Virgil* [q] holdeth not his peace. *Cicero* [r] himselfe doth approue them, for preseruing of the fruits of the ground, to repell thunder, and such other intemperature of the aire, for the health of the people. And behold wherefore the Athenians did send euery yeare to *Delphos* a branch of the Olive tree full of fruit, for the preseruation of the fruits of the ground. This is the end and vse of the processions that are vsed in your Church. The matrones and maides of *Segesta*, a towne of Sicilie [s], being crowned with garlands followed with incensing the image of *Diana*, which was carried solemnely throughout all their Country. In the end, as

[m] *Apul. Asin. lib. 2.*
[n] *Val. Flaccus.*
[o] *Dum in medium deorsum versum non erant. aspiciendi.*
[p] *August. de ciuit. Dei lib. 7. ca. 7. ait fuisse apud veteres & Ethnicos Romanos sacrificium quod sacrum purgatorium vocarent.*
[q] *Lib. 1. Georg.*
[r] *Cicero de ligib. lib. 2. Sacerdotes vineta & salutē populi auguranto, diuorumq; iras prouidento, ijsq; pirento cœliq; fuigura regionibus ratis temperanto, fulgura pianto, vrbemq; & agros & templa liberata et effata habēto. Processio autē fiebat à flamine quirinali et populo albis vestibus indutō in lucum Rubigini consecratum. de hoc sacro Ouid. lib. 4. Fast.*
Aspera rubigo parcas cerealibus herbis,
Et tremat in summa lene cacumen humo &c.
[s] *Cic. act. 6. in Verrem.*

as the Persians in their processions carried [c] their Orimasda before their King, so doe you promenie abroad in the fields the chests and cophins of your Saints.

[c] Cœl. Rodig. lect. antiq. lib 8 cap. 2 Alex. ab Alex. lib. 1. ca. 2. et 28.

CHAP. XXXI.

Of Church Banners.

I Had almost forgotten the Banner and Cornet which they display in the wind. *Antenor* was the inuentor thereof, and caused draw thereon a hog[a]. And as he was addicted vnto the seruice of *Iuno*, whom the foolish antiquity held to be the Queene of Heauen, so also he dedicated vnto her his *Labarum*, and commaunded the same to be set vp in her Temple; and not without some mysterie, seeing the hog was the offering that was sacrificed vnto her, an offering worthy truly of her incestuous vnchastnesse[b]. The Romanes called also their banner *Labarum*, wherein was painted *Mercuries* white rod, with two serpents linked together and in the ages following they had the [c] *Minotaur*, and last of all the Eagle. This warre-like ensigne was adorned with gold and precious stones, which the Romane Dictators, the Emperours and souldiours had in great reuerence. Behold here what writers say. *Dionysius Halicarnasseus* [d]: *the ensignes are sacred vnto them, euen as the images of their Gods are.* [e] *Tacitus* called these banners *the Gods*

[a] Ex libris Messalæ ad Octauiam Augusti.

[b] Sozom. lib. 9. cap. 4.

[c] Apul. Asin. lib. 11.

[d] Dion. Halicar. lib. 6.

[e] Tacit. Annal. lib. 12.

of

of the legions. [f] *Tertullian, the religion of the Romanes* (saith he) *is altogether warre-like, for she worshippeth the ensignes, sweareth by the ensignes, and preferreth them before all other Gods.* Is it not from thence that you haue taken your banners to plant them in your processions? So [g] that it is no wonder, if the crosse entering into this place, if by degrees from this vnproper signification shee is turned into deuotion, into superstition, and meere Idolatrie. To conclude, if there be any difference it consisteth onely in this that the banners of the Paganes were dedicated to the Gods, and those of your religion to the Saints that are the patrones and protectors of your Parishes. S. [h] *Ambrose* nameth all such doings an Heathenish errour, and a vanitie of the vngodly to adore the wood of the crosse. We are not ignorant of the reformation made by *Constantine* the great touching those banners: for he commanded to be grauen in his *Labarum*, Ἰησοῦς Χριστὸς νικᾷ [i], not to the intent that it might be worshipped, or carried at generall supplications, but to serue for colours to the regiments in his armie, and to declare that *Iesus Christ* was the anker of his hope.

[f] *Tertul Apolog. cap. 16.*

[g] *Sozom lib. 1. ca. 4. histor eccles.*

[h] *Amb de obit. Theod. tom. 3.*

[i] *Niceph. lib. 8. lib. 32.*

CHAP.

CHAP. XXXII.

Of Litanies.

AS the adoration of Saints hath not beene taught in the primitiue Church, neither yet many ages after: so also we doe not find any footsteps of those Litanies, which you cry out so lowd whether it be at your processions, or in your temples. We deny not that the Church triumphant hath a care of the militant, and it is because shee being voide of all cares of this world, is now the more feruent in charitie & zeale towards the glory of God. But to draw from thence any consequence for your Litanies, no good logicke is able to perswade vs: vnlesse you will be pleased with the obiection made by *Celsus* against [a] *Origen*, That *it cannot be displeasing vnto the souereigne Gods, that prayers and supplications be made to the Demons, as vnto their friends:* the answere returned to him by the Doctor tendeth to this, that worship belongeth onely to God. And concerning your Litanies we haue the forme thereof set downe in the Records of the heathenish [b] diuines, who describe vnto vs after what maner *Ceres* was worshipped, chiefely by the Countrey people, which adored her aboue all other Heathenish Diuinities. And [c] *Polydore Virgil* writeth that the Romane Litanies haue gotten entrie into the Church, and it is to be remarked that the interpreter of *Virgil* vnderstandeth those to be Litanies & supplications

[a] *Orig. cont. Celsum.*

[b] *Ouid. Fast. 4.*
Pace Ceres læta est, & vos orate coloni,
Perpetuamq; pacem, perpetuumq; ducem.

[c] *De inuent. rer. lib. cap. 11.*

ſupplications which are mentioned in theſe verſes that we haue ſet downe here:

Sic memorat, ſimul Æneam in regia ducit
Tecta, ſimul diuum templis indicit honorem.

CHAP. XXXIII.

Of holy Water.

YOu ſay that you haue the cuſtome of holy Water from the tradition and inſtitution of the Apoſtles: and the ceremonie of conſecrating the ſame, for watering of thoſe that aſſiſt the ſacrifices, is attributed by you vnto Pope *Alexander* the firſt of that name[a]. We deny that the Apoſtles did euer ordaine any ſuch thing, and you cannot find one place throughout all their writes, as one of your greateſt Ieſuites[b] hath verie well acknowledged. Let vs therefore attribute the firſt inuention thereof vnto *Numa* the ſecond king of Rome, author of the coniuration and exorciſme of ſea-water, or ſalt-water, becauſe (ſaid he) the ſalt is partaker of the firie nature, which is very fit for purification. Wherefore, ſeauen hundreth yeares before the comming of the ſonne of God, this water was vſed among the Romiſh Gentils[c], and more then three hundreth and ſeuentie yeares after, witneſſe the Emperour *Valentinian*, who hauing beene ſprinkled with this water by the Sacri-

[a] *De conſecrat. diſt. 3. Can. Aquam.*

[b] *Bellar. tom. 2. pag. 12. 6. in noua impreſſ. De aqua benedicta ſic Auguſt. Steuchus in lib. num. ca. 19. Non inane inſtitutum eſt, inquit, quod aquas ſale et orationibus ſanctificamus, vt ad earum aſperſũ noſtra delicta deleantur. Copus dial. 1. pag. 18. 6. à quodam Ieſuita acceptum narrat aquam ſacratam ſalubrem vim adtul Indos habere ad abigẽdos mures, et adſtrilizem fœminarum conceptus.*

[c] *Hiſtor. trip. lib. 6. cap. 35.*

cer of the goddesse *Fortune*, to whom he had gone in, smote him immediately thereafter, saying, that *he was rather polluted then purged thereby*. But what doe I say seauen hundreth yeares, seeing [d] *Homer* bringeth in *Agamemnon*, commanding the people to purge themselues by water, and to throw their bodily filthines into the sea? From whence it may be perceiued, that these expiations are not found out lately, it is a great while since Sathan deuised this purging water, this holy water. The Pagans had their water [e], you haue yours also, it is all one water, both in vertue and consecration. When that poore people went about to doe seruice vnto their celestiall Gods, they washed their bodies [f] all ouer, thinking that for the rest it was enough if they vsed but one simple [g] purgation, or aspersion to perfect and finish the sacrifices of the infernall Gods. The Turkes hold it an abhomination, to enter into their *Moskees* vnlesse they haue first washed and purged themselues with water. You and al these people haue attributed the like vertue vnto this water to serue for the [h] purging of sinnes: and you all together haue applied it both to the liuing and to the dead, and you haue assured your selues that all your wicked deedes were wiped away [i] through this onely benefit of aspersion: and for your part, you haue put it in the place of the bloud of Christ [k] Iesus, which you cannot denie. And would God that the Poets, who were the Diuines of the Gentils [l], might perceiue your superstitions, and most of all this false beleife that you haue concerning the vertue of purging water, they

[d] *Iliad. A.*

[e] *Lauatio matris Deûm.*

[f] *Ouid. in Fastis.*

[g] *Terq; senem flâma, ter aqua, ter sulphure lustrat.*
Macrob. Saturn. lib. 3. cap. 1.
Virg. Æneid. 6.
-Ter socios pura circũtulit vnda,
Spargens rore leui, & ramo felicis oliuæ,
Lustrauitq; viros.

[h] *Aqua benedicta sit nobis salus & vita.*

[i] *Eius aquæ aspersione peccata præsertim periuria mendaciaque dilui credebant.*
Blondus lib. de Rom. triumph.

[k] *Aqua benedicta sit nobis salus & vita.*

[l] *Ouid. Fast. 2.*
Ah nimium faciles, qui tristia crimina cædis
Exigua tolli posse putetis aqua.

they would not faile to mocke you: and one of their Lawyers [m] ſhould haue very good reaſon to anoint your head with his graue cenſure, euen as you waſh the ſame with water. It is not vnknowne to any, that among diuerſe trades which men vſe, ſuch as be merchants, are commonly accuſed of lying and periurie (I ſpeake onely of the worſer ſort and ſuch as haue played bankrupt to an vpright conſcience) but the remedie againſt thoſe crimes was at hand, and there needed but one drop of this water, to take away the wound, and the ſcarre thereof both together, which was named *Mercuriall* from the God [n] *Mercurie*, ſurueyer of the gaine of ſuch as traffiked. If they had gone about to touch thoſe things which they accounted ſacred, they prepared themſelues firſt by ſprinkling [o] of this water. Seeing therefore this water was ordained for ſo many vſes, it was carefully kept and much reuerenced: and for this purpoſe they had two ſorts of holy water pots: the one great, which was made faſt at the entrie of their Temples, and the other portatiue, for the daily vſe of their domeſticke purifications. Is it not the ſame that is practiſed among you at this day? You couer your ſelues with the example of [p] *Moſes*, who clenſed the water with wood: and of *Eliſeus* [q], who did in like manner with ſalt. But what difference is there, I pray you? For that which they did, tended to the nouriſhing of the corporall life, and you extend the ſame to the cleanſing of ſoules. And *Gregorie* the firſt [r] commanded, that he that had ſlept with his owne wife, ſhould not enter in-

[m] *Cic. lib. 2. de legib. Quandoquidem animi labes nec aſperſione aquæ, nec manibus elui, nec dierum numero ac diuturnitate vanæſcere tolliq; poteſt.*

[n] *Ouid. Faſt. 5. Eſt aqua Mercurij portæ vicina Capenæ: Si iuuat expertis credere numen habet.*

[o] *Virg. Æneid. 2 Tu genitor cape ſacra manu patrioſq; penates, Me bello ex tanto digreſſum & cæde recenti Attrectare nefas, donec me flumine viuo, Abluero.*

[p] *Exod. 15.*

[q] *2. Reg. 2.*

[r] *Gregor. in reſponſ. 10. ad interrogat. Auguſt. 33. quæſt. 4. c. Vir.*

to the Church, vnleſſe he had firſt waſhed himſelfe with water. He ſheweth the reaſon; to wit, that although mariage be permitted by God, yet man cannot enioy the companie of his wife without ſinning a little, and therefore he ought to purge himſelfe. Is not this the ſame that the Pagans had wont to practiſe [f] in old times?

[f] Perſ. Sat. 2.

CHAP. XXXIIII.

Of Pilgrimages.

THe cuſtome of Pilgrimages began onely in the time of *Conſtantine*: and thereafter through ſucceſſion of time, was refuted by *Gregorie* of *Nyſſe* [a] in a very learned and eloquent Oration, which he made vpon that ſubiect, and contained three principall poynts: Firſt, that Ieſus Chriſt in the fift Chapter of S. *Mathew*, had not placed Pilgrimages among thoſe workes, which are the cauſe of mens ſaluation: Secondly, that there was many ſpirituall dangers in ſuch iourneys, and chiefely for women: Thirdly, that we could find nothing in Ieruſalem, that was not in our owne countreys, ſith there are temples euery where [b]. Theſe reaſons are to a purpoſe, and are grounded vpon the holy Scriptures: but our Grand-fathers being come from Paganiſme, could not cleanſe themſelues ſo well, but many ſpottes remained ſtill on them, and amongſt others this madneſſe

[a] Gregor. Nyſſ. in orat. cont. ſe-regr.

[b] Hier. ad Paul. fuiſſe Hieroſolymis parum, ſed beatè vixiſſe multum.

madneſſe of trauailing to places that were reputed more holy then others, which no doubt the Gentiles haue left to you as an inheritance, who before you, toyled themſelus with theſe forraigne voyages, which they vndertooke through the deuotion and religion that they carried towards the Oracles of Delphos, and [c] *Iupiter Ammon*, with other infinite places that were more honoured then others by Gentiliſme. The Turkes make theſe pilgrimages after the like manner that you doe, and goe to the *Mequis* [d] with as much zeale, as you would goe to Rome, Ieruſalem, Compoſtella, and other parts.

[c] *Opinabantur Ethnici adeſſe deos ſolere ſimulachris ſuis auxilio gratiaq; Proclus de ſacrificio & magia. Porphyrius apud Euſebiũ præpar. euangel. l. 3. & 5. ſic & Papiſta.*

[d] *Mequis eſt Mahometi ſepulchrum: crepundia verò in ciuitate Almedina. Belonus.*

CHAP. XXXV.

Of Oathes.

THe holy ſpirit willeth, if one muſt ſweare, that it be by the name of God [a] onely: the manner is ſet downe to vs in the holy word, with threatning the tranſgreſſors of this law. Wherfore then do you ſweare [b] by the name, & vpon the reliques of your Saints, and by your Saints themſelues? The Gentiles did ſweare [c] by *Iupiter*, *Hercules*, by the fortune of their *Cæſars*, and by the ſtarres. Their books are marked all ouer with ſuch doings. Haue you not learned this leſſon of them? And S. *Antony* vpon whoſe arme you ſweare, is he not

[a] *Deut. 6. & 10. Eſa. 45. & 65.*

[b] *Iuuen. Sat. 3.*
-Diciſq; faciſq; quod ipſe
Non ſani eſſe hominis non ſanus iuret Oreſtes.

[c] *Æneas ad Didonem apud Virg.*
Funeris heu tibi cauſa fui per ſydera iuro,
Per ſuperos.
Horat. l. 2. epiſt. 1
Præſenti tibi maturos; largimur honores,
Iurandaſq; tuum per nomen ponimus aras.

not ſucceſſor to the *Pater Patratus* of Rome, who had the charge concerning oathes? *You ſhall hearken* (ſaith the Eternall[d]) *vnto all things which I haue ſaid vnto you, & you ſhall make no mention of the name of other Gods, neither ſhal they be heard out of your mouthes.* Theſe commandements are repeated in another[e] place: and in another[f] hee threatneth to roote out ſuch as ſweare by Malchom. And are you ignorant that the Chriſtian Religion teacheth vs to ſweare in our neede by him[g] who is greater then all men?

[d] *Exod.* 23.13.

[e] *Ioſuah.* 23. *Ierem.* 5.

[f] *Sophon.* 1.

[g] *Heb.* 6.

CHAP, XXXVI.

Of Maſſe-bearers, or Beadles.

IT is true that vniuerſities, Iuſtice and Preſidiall ſeates haue, by way of honour, Maſſe-bearers, of whom the ciuill lawes haue made ſome[a] mention, and the Lawyer *Baldus* hath not forgotten them. But by what reaſon hath that ſtollen in among the Preachers and Miniſters of the Church, which was granted after a ciuill manner vnto the Magiſtrate, who is the Image of God. The Vergers walke in their temples with ſiluer roddes, or elſe gilded with gold. The Maſſe-bearers march before the Maſſe-prieſt with their Maſſes, howbeit no liuing ſoule doth let them to ſtep forward. In your proceſſion, this charge is committed to ſome of your Prieſts, to the end that the

[a] *Lib.* 1. §. *Nunciatio. In.* §. 115. *qui cauſas. In authent. de Iudic.*

the shew may seeme the more glorious to the company. May it not bee that this custome hath proceeded of the Athenians, who had their κοδεικες, or of the Romanes, who had their *Viatores, fasciferos or lictores* that marched [b] before their Kings, Dictators, Pontifes, and vestall Virgins? This was a marke of an higher dignity [c] whensoeuer they went abroad and passed through the citie. Indeede the Scripture [d] doth attribute those Staffe-bearers vnto Magistrates, but not vnto the Apostles. This is not the way therefore to serue God in spirit and veritie, but to restore againe the pompes and vanities of Gentilisme.

[b] Plutar. probl. cap. 3.

[c] Plutarch. in Romulo. In Numa.

[d] Act. 16.

CHAP. XXXVII.

Of Praying toward the East, and of Canonicall houres, in which the Popish-Church placeth Religion.

KNow you not that the Ceremoniall Law of the Iewes forbad to make any prayers toward the East, that they might not bee like vnto the auncient Idolaters? For this cause, and that they should haue no conformitie with them, they were commanded to turne their altars toward the West. Numa ordained [a] the very contrary, and would needes haue his Priests

[a] Plut. in Numa.

to make their Prayers being turned towards the [b] East. A ceremony that was obserued, not onely in the Sacrifices of their Gods, but also in the Deuilish practises of sorcerie and witchcraft. The reason why the Pagans did so, and turned themselues alwaies to that part is; because in so doing, they thought they did the more honour to the Sunne, whom they had placed in the number of the Gods, and named the same *Apollo*. And it is knowne to all men, with what reuerence the Persians worshipped the Sunne rising from the Orient, to whom they had wont to Sacrifice [c] as hee was rising and mounting vp aboue our hemisphere. *Porphyre* continued this Pompilian witchcraft, and ordained that the Images should be turned toward the Occident, to the end that such as entred into the Temples, and bowed themselues downe before the Idols, might addresse their prayers toward that part of the heauen, so much reuerenced by him. With this doe the rules of *Vitruuius* [d] agree, who declaring after what manner a Temple ought to be ordered within, teacheth how that the Images, placed within their little mansions, ought ro haue their faces turned toward the West, and the Altars to be turned toward the East in a Diameter line, to the intent that such as goe about to sacrifice, may the more conueniently behold those Images, and addresse their prayers vnto them. *Clement Alexandrin* [e] witnesseth, that the most auncient Temples that were dedicated to Idolatrie, were builded after this manner. Your Church would needes bee wiser then God in this case,

[a] Iuuen. Sat 6. Lucian in Necyō. Apul. Aſ. lib. 1. & 2.
Tunc in orientē obuerſus vel incrementa ſolis Auguſti tacitus imprecatus, &c.
Virg. Æneid. 2.
Illi ad ſurgentis conuerſi lumina ſolis
Dant fruges manibus falſas.
Ouid. Faſt 4.
Hu Dea placanda eſt: hac ta cō uerſus ad ortus,
Dic quater, & vini perlue rore manus.

[c] Strabo. lib. 15.

[b] Vitruuius de Archit. l. 4. c. 5. & 8.

[e] Clemens Alexand. Strom. l. 7.

case, for in building Temples [f] after this manner, she would giue vs to vnderstand that Iesus Christ *est Oriens ex alto*, or the bud springing vp aloft, which truely is an *Hierogliphick* subtilty. And concerning canonicall houres, wee are not ignorant, that it is a comely thing to haue certaine appointed houres to assemble our selues to prayer : but to tie our Religion thereto smelleth of Paganisme, wherein the same custome was obserued.

[f] *Guido de monte Rocherij Encherid sacerd. tit de sacram. Euchar.* 3. *Apul. Asin. l. 2. Rebus ita vita consummatis, inchoatæ lucis salutationibus Religiosi primam nũtiantes horam perstrepunt.*

CHAP. XXXVIII.

Of Frankincense.

THose that haue red *Porphyre* and such others, shall call to minde how much they esteemed their perfumings and incensings [a] to helpe themselues in witchcraft. The difference betweene the Sacrifices of the poorer sort, and those that were rich, consisted in this, that the poore [b] in respect of their pouerty did offer Frankincense, and for this cause, the Grecians termed their Sacrifices *Athysies* or *Acapnothysies*. By the contrary these rich ones spared no cost, and the smell that went from the Frankincense was duely offered by them, to the end that those pretended and supposed Deities might bee the more respected : and for this cause they were named [c] *Thysies*. And it happened but seldomely that any Sacrifices were without burnt incense. In like manner

[a] *Cicero lib. 3. de off. Omnibus vicis statuæ positæ, ad eas thus & ceri.*

[b] *Propert. l. 2. Pauperibus sacris vilia thura damus. Virg. Æneid. 1. Thure Calent aræ, diumq; altaria fumant.*

[c] *A suffitu & euaporatione.*

ner, there are no Masses[d] (I except those for the dead) where this Heathenish ceremonie is not obserued. You doe attribute, or at least the greater part of your[c] Doctors, vnto *Leo* the third, this inlarging of the Masse with Frankincense, about the yeere 800. But how will you make this inuention and supputation agree with the[f] Liturgie, which you attribute vnto S. *Iames*, and was long before, if we will beleeue you? The Frankincense is offered to God in these words: *O God who hast receiued the gifts of* Abel, *the Sacrifice of* Noah, *of* Abraham, *the perfuming of* Aaron *and of* Zacharie: *receiue from our hands that are sinners this incensing as a sweete smelling sauor, for the remission of our sinnes, and of thy whole people.* The Liturgies that are attributed vnto S. *Basile*[g] and S. *Chrysostome*[h] differ not almost in any thing from that which proceedeth, touching incensing. Let vs say therefore, that more then seauen hundreth yeeres before Iesus Christ, the Idolatrous Romanes vsed Frankincense in their Sacrifices, and that for perfuming of their altars, their Idols and Images, their oblations and offerings. And those poore people beleeued, that *Ianus* and *Vesta* were well pleased to be thus serued with sweete incense[i] and wine. They had likewise great Censers to carie the Frankincense from place to place, and were richly wrought, euen as yours are, and a sweete boxe for keeping of their precious odors. And the etymology of this Latine word *thus*, which the Romanes[k] had from the Greeke θύω, which signifieth to Sacrifice, declareth what the vse of Frankincense

[d] *Vide Missal. Rom. tit. de ritu seruand. in celebrat. Miss.*

[c] *Alex ab Alexand l.4.c.17. Iulianus thus imaginibus adoleri voluit. Sozō hist Eccl.l.5.c.16*

[f] *Liturgia Iacobi Page 5.*

[g] *Liturg. Basil. Page 60.*

[h] *Liturg. Chrysost. pag. 85.*

[i] *Virg. Ecloga. 1. Busenos cui nostra dies altaria fumant. Horat. l. 3. Carm. vetus ara multo fumat odore.*

[k] *Tit. Liuius. l. 3. Dec. 3. & lib. 9. Dec. 3.*

kincense was, to wit the like vnto that, which at this day is in request in your Masing Sacrifice.

CHAP. XXXIX.

Of Vessels and Treasures.

IT is to be wished, that modestie and frugality, which are exiled out of your Churches, might be reuoked, and restored into Christendome. We know how Exuperious[a] a worthy Bishop of Tholose did communicate or distribute the misteries of the holy Supper. And that mock touching Bishops of wood, and Chalices of gold, the very contrary of that which had wont to bee in times past, ought it not to make you blush? The auncient Poets[b] mocked their Pontifes that were wrought ouer with gold, and haue taught very well, how commendable a thing modestie is, chiefely in those that are the Ministers of holy things. The Romanes contemned the too great curiositie in prouiding of rich moueables, and hardly will any man beleeue, what simple furniture they had in their houses, before the Asiaticke superfluities had brought in those abuses, that haue beene seene[c] afterwards: and as their priuate houses were furnished, so also were their Temples, and such simplicitie might haue beene remarked in them, that one day it shall accuse before God, the

[a] *In Concil. Tiburien.*

[b] *Persius Sat. 2.*
Aurum, vasa Numæ, Saturniaq; impulit ara, Vestalesq; vrnas, & Thusci fictile mutat.

[c] *Tibul. ad Lares.*
Nec pudeat prisco vos esse è stipite factos:
Sic veteres sedes incoluistis avi.
Tunc melius tenuêre fidem quũ paupere cultu,
Stabat in exigua ligneus ade deus.

the royall pomps and ſuperfluous magnificences, that ſhine in your Churches. Thereafter it happened that, as their wealth increaſed through the ſpoyles of the nations which they had conquered, the Temples alſo became more ſumptuous and coſtly. And the auncient Romanes haue remarked that, as the rents of their Temples ſwelled, ſo faith and hope became leſſer and leſſer among them: and thoſe Gods of ſiluer and gold haue begotten men of wood and ſtones. Is not this the ridle or prouerbe that is ſo common, That *Religion háth begotten riches, and the daughter hath deuoured the mother?* You will alledge vnto vs the zeale of *Dauid*, who was deſirous to haue the houſe of the Lord beautifull and comely. And belike you will not forget *Salomons* Temple, the moſt ſumptuous peece that euer hath beene in the world. But know you not that all did proceede from Gods commandement, and that ſuch things were as rudiments and elements to that ſimple people, that they might the more eaſily bee led to Chriſt Ieſus? And are you ignorant of that which the Apoſtle teacheth, that we ought not to thinke that heauenly things are like vnto Gold or ſiluer, or vnto ſtones cut artificially, or after the inuention of man. After that theſe ſuperfluities were brought into the Churches, incontinent godlineſſe was baniſhed[a], and Charitie was ſtrangled among men. You prayſe the ſimplicity of the primitiue Church, neyther are you able to diſproue it, and in the meane while you will diminiſh nothing of the ſumptuous charges of your veſſels and ornaments

[a] *Ouid. Faſt. 1. laudamus veteres ſed noſtris viuimus annis.*

ments seruing for the office, which you terme Ecclesiasticall. And shall it be said that a Gentil knew very well, that siluer and gold were [c] superfluous for the ornament of temples: and you in the meane while in so great and so cleare a light of the *Gospel* shall be more blind then moles? Those virgin *Maries* of massie gold, those crosses of the same stuffe, [f] and chiefly that of the cittie of *Tours*, in the midst whereof is an Agathe (wherein the images of *Mars*, *Venus*, and *Cupid* are grauen) in a word those images so finely deckt doe sufficiently declare, that you make not your Gods and Goddesses of any sort of stuffe, but of the most precious and finest. And if you be curious in your Idoles, so are you likewise in the decoring and furnishing [g] of your Churches, in your chalices and ewers; and those little pots which you vse in your Masses for the wine and water, are almost like vnto those vessels of the [h] Gentils, which they named *Simpunia* To conclude, we need not wonder if your treasures be heaped so full of riches, surpassing those of *Cræsus*: for you sell euery thing [i], nothing escapeth from your hands, and you giue nothing: and the whole summe of your liberalitie consisteth in treating your selues well [k], and making good cheare with the goods of the Crucifixe.

[c] *Cicero de legib. lib. 2. Aurum et argentum in vrbibus primatum, in fanis odiosum esse debet.*

[f] *Non ex quouis ligno fit Mercurius. Plin. lib. 16. Quidam superstitiosius exquirunt materiã vnde numen excudant.*

[g] *De Consec. dist. 1. Cau. vasa.*

[h] *Iuuen. Sat. 6. Sinpunium ridere Name, nigrãque cucumum.*

[i] *Tertul. Apol. cap 13. Exigitur, inquit, mercedem pro solo templi, pro aditu sacrificiorũ, non licet deos nosse gratis, venales sunt*

[k] *Cyclops apud Euripid Non vlla numina exantefero cœlum, Sed victimas vitulorum maximo ventri offero.*

CHAP.

CHAP. XL.

Of Baptizing of Bells, and of their vse in Poperie.

I Shudder and quake, whensoeuer I remember of the execrable blasphemies that are committed at the baptizing of Belles. And be not offended if I terme it Baptisme: for you giue me very iust cause. I see God-fathers [a] and God-mothers, which hold the rope in their hand, where the Belles are [b] fastned, to answere *Amen*, touching that whereof the Suffragants are to question those belles: a wedding garment: water mingled with salt consecrated in the name of the Trinitie, with which they baptize them both outwardly and inwardly: the holy oile, crosses, and exorcismes. And what further? One of your Popes [c] established this Baptisme: and why then doe you say that it is an errour of the people? And verily that cannot be termed a popular ceremonie, which is embraced of euery one and euery where. We did expect a reformation of this abuse at the Councell of Trent, and of an infinite number moe, which not the people, but those that name themselues Prelates haue brought in and established in the Church. And where is shee? O God, that this thy institution should be communicated vnto senceles mettals! That you may the better make your vnwritten word slide into the beleife of simple idiots, you endeuour carefully to proue that *Pedobaptisme*,

[a] *Caldarinus in tract. de interdict. in 1. part. num. 79.*

[b] *Albericus de rosatis in Diction. in vocabulo Campana.*

[c] *Iohn the 13. of this name.*

me, that is to say, the Baptisme of little children, hath no warrant in the written word: wherin you haue beene so often condemned of errour and lies: and in the meane time you Baptise Bels, logs of wood, to warme you with, during the long and cold mornings of Christmasse-time, & little boats. O impietie! I would neuer haue beleeued it, if I had not bin perswaded by mine owne eies, & by experience. Truly, to returne to our conformities, the[d] Gentils had no bels (the inuention is attributed to *Paulinus* Bishop of Nola) but they had trumpets and flutes in their place, which they purged and hallowed at the feast of *Minerua* named *Quinquatria*, and at one of the feasts of that poore lamed Vulcane, and for this cause they were both named [e] *Tubilustria*. The Bishop while as he is anointing the Bell with oyle, and marking it with many crosses, he prayeth God to giue his holy Spirit to the Bell, that it may become sanctified for the expelling of all the power, snares, and illusions of the Deuill, for the weale of their soules which are dead: and aboue all other things for the auerruncation and chasing away of thunder and tempests, of winds and raines. These are the same verie effects[f] that the Gentils hoped for of their flutes and trumpets, which they thought to be very fit for that purpose, hauing accompanied them with their purging water, to the end that all feares happning in the night season might bee remoued farre from their houses, that all magicall coniurations might be expelled, yea, and to take heed that the Moone were not displaced from her Sphere, at the

[d] *Ouid Fast. 5. Proxima Vulcani lux est, quam lustria dicunt: Lustrantur puræ, quas facit ille tuba.*

Ouid. Fast. 3. Summa dies et quinque tubam lustrare canoram Admonet et forti sacrificare Deæ.

[e] *Durand. rat. lib 1 rubr. de campanis.*

[f] *Ouid. Fast. 5. Rursus aquam tangit, Temesæq; concrepat æra: Et rogat vt tectis exeat vmbra suis*

the inuocation of sorcerers[g]. The Gentiles had certaine Priests, whom the Grecians named *Chalazophylaces*, as if we would say keepers and wardens of haile & tempests, which they thought they were able to chase away by sacrificing of a lambe, of a chickin, and by the bloud which they let goe from their finger with a pen-knife. *Cleo* was the author thereof: and [h] *Cicero* himselfe maketh mention of those in a certaine place of his workes. At the consecration of your belles the Suffragant prayeth to God, that he would bestow his heauenly blessing vpon the Bell, purifie[i] it, sanctifie it, hallow it, and powre downe thereupon the dew of his holy spirit, to the intent that the enemy may alwayes flie before the sound thereof[k], and that the armies of the enemies may be astonished; and by the contrary that the holy spirit may take pleasure[l] therein, and the soules and bodies of the faithfull may be saued thereby. Doe you not acknowledge your owne words, and the liuely shape of your ceremonies? And will you neuer be ashamed of these prophanations? But to returne to those Coniurers of haile and Bell-ringers, the Pagans[m] to put away stormes smote their hands one against another; to make the thunder and lightning to be the more fauourable vnto them, they armed themselues with boughes of the Bay tree, with the skinnes of Sea-calues, and the feathers of eagles, which the Naturalists hold to be free from all iniuries of the aire. And you, to saue your selues, doe you not carrie holy boughes on the day, named *Palme-Sunday*? And truely you are

[g] *Tibul. lib. 1. Eleg. 8. Canius & è curru lunam deducere tentat: Et faceret, si non æra repulsa sonent.*

[h] *Cic. lib. 1. de legib.*

[i] *Bonif. 8. lib. 5. Sexti Decret. tit. 11 de sentent. excom. cap. Alma mater. §. adijcimus.*

[k] *Greg. 9. tit. 39. de sentent. excom.*

[l] *Philippus Francus in cap. Alma mater.*

[m] *Aristoph. in Vespas. lib. 28. c. 2*

are so much more abhominable, then those who were grounded either vpon naturall causes, or vpon experience, and you haue no reason but your superstitions. So many learned men that are among you, will they not call to minde, that it is forbidden to vse any charmes [n], coniurations, or exorcismes of creatures, by the which any vertue or dignitie beyond the course of nature is attributed to dumbe things? And your ordinary seruice consisteth in nothing else but in these fopperies, in holy water, in the oile of the diseased, in your holy Chrisme, which you salute with so great deuotion, *Aue sanctum Chrisma*, the oile of the Catechumeni, and other things of the like stuffe. And what doe these inuentions profit, but to make the simpler sort amazed at them? And what doe those peales of Belles, and those shrill noises [o] profite? And what other thing is in them then those sounds, which the Pagans were wont to make with their hands, with little bels, trumpets, flutes, and other instruments? When you march in your Processions this tinkling of Bels is not forgotten: it is this that maketh you keepe your ranckes and measures. The same was practised among the Coribants and Curats in the Processions of *Cybele*, the great mother of the Gods with the like noyse of their trumpets.

[n] *Leuit. 19. v. 26 & 20. v. 27. Deut. 18. v. 10 11. Concil Laodic. cap. 39. Canon, Non oportet. Canon Augurÿs. Item quæst. 5. cauſ. 26. in Decret.*

[o] *Arnob. lib. 7. Quid efficiũt crepitus ſcabillorum Item. Etiamne æris tinnitibus & quaſſationibus cymbalorum?*

CHAP. XLI.

Of the Canonization of Saints.

THis law was ſtrictly obſerued among the Romanes, that none was inſerted in the Catalogue of the Gods, without expreſſe licence from the Senate, no more then it is lawfull for any to aſſume vnto themſelues the title of Saints, vnleſſe the authoritie of the Sea of [a] Rome hath giuen way thereto, through the benefit of Canoniſation [b], as it befell of late to a Saint newly ſtart vp in Poland, named [c] *Hiacinthus*, about three hundreth yeares after his deceaſe. There are whole bookes, containing the ceremonies that are to be obſerued in the Canonization. The [d] Idolaters held thoſe to be Gods who were dead men, but neuertheleſſe had the prerogatiue of this honour from Kings, Princes, Senates, and through the common errour of the people. The office of the inferiour and Collegiall Pontifes, was to canoniſe Emperours, to conſecrate temples, and to appoint fit places for the ſame. The [e] Popes haue reſerued for themſelues (all others being excluded) the right of canonizing, and haue committed the reſt vnto your Biſhops. *Herodote* [f] deſcribeth amply enough the manner of canonizing Emperours and Kings. And [g] *Cicero* ſheweth the reaſon why in old times men of rare vertues obtained this priuiledge to be accounted among the Gods. The Turkes haue in like manner their Saints

[a] *Ex Alexandri tertij ſtatuto.*

[b] *Vide lib. 1 Ceremo. Rom. Eccleſ. ſect. 6.*

[c] *Seuerinus de vita miraculis et actu Canoniſationis ſancti Hyacinti lib. 1. c. 18. & 3. cap. 32.*

[d] *Vide Plinium lib. 2. cap. 7. Ciceronem lib. 2. de nat. Deorum. Euſebium de præpar. euang. lib. 2. ca. 9 Sabellicum 6. Enn. 1.*

[e] *Hoc decretum inter decretal. epiſtolas in tit. de reliquijs Sanctorum ſcriptum leges.*

[f] *Lib. 4.*

[g] *Cicero lib. 2. de legib. ſeparatim nemo habeſſit Deos, neue nouos, ſed ue aduenas, niſi publicè aſcitos priuatim colunto.*

Saints canoniſed by their *Caliphes*. You ought to call to minde that bitter ieſt, which the Emperour [h] *Veſpatian* broke againſt that fooliſh manner of doing, alreadie embraced of the flatteries of his time, to make the Emperours Gods: for being taken with that diſeaſe whereof he died, he ſayd in a ſcoffing manner, that ſhortly he would become a God.

[h] *Sueton. in Veſpaſiano. Romani Imperatores Canoniſati Dij indigites dicti ſunt. Alex. ab Alexa. lib. 6. cap 4.*

CHAP. XLII.

Of free Will.

ALL the holy Scripture, [a] and the Councels that are of ſound iudgement, haue ouerthrowne the doctrine of free will, and iuſtification by workes, and haue [b] decreed, that our whole ſtrength dependeth of the onely meere mercie of God which is freely giuen: and that it is not in our power or naturall facultie, to prepare our ſelues for grace, but that all muſt be receiued from the liberalitie and gift of the holy Ghoſt. You by the contrary, doe nothing elſe but proclaime what power you haue in ſpirituall affayres, and your maximes tend to this, that the grace of God hath the ſmalleſt part in leading of the will. It is without all doubt that you haue learned this leſſon in the ſchoole of the heatheniſh Philoſophers [c]: of whom (as *Seneca* reporteth) ſome haue beene bold to ſay, That this life indeed is a gift of

[a] *Ioa. 6. et 15. 1. Cor. 2. Phil. 2. Ierem. 31.*

[b] *Canon, per Baptiſmum. Canon. firmiter tene. Canon. placuit vt quicunq;. De Conſec. diſt. 4. Concil. Auranſic. can. 123. 4. vſq; ad vndecimum. Item 18. 19. 20. 21. 22. 23. 24. Auguſtin. de libero arbit. et multis in locis alijs.*

[c] *Ariſt. lib. 3. Ethic. cap. 5.*

God, but to liue well and religiously dependeth of vs. *Cicero* [d] goeth on a little farther: for speaking in the person of *Cotta*, he thinketh not that hee is bound to thanke God because he was vertuous, sith euery one of himselfe might attaine to vertue. *Euery one is the maker of his owne fortune*, sayd *Sallust*. Make an vnion betweene you and the Turkes: for they maintaine free will as you doe, saying, that man hath free will and power, either to loose himselfe or to merit paradise through good works. This is the cause why they build many Monasteries, Hospitals, Mosquees, and other buildings for the remission of their sinnes.

[d] *Lib. 3. de nat. Deorum.*

CHAP. XLIII.

Of Morall, and Veniall Sinnes.

WE doe acknowledge the inequalitie of sinnes, and that some are more grieuous then others, as we haue learned in the Gospell. We name those veniall; for which we are able to obtaine mercy from God [a]: and they are all of this nature, saue that onely which is committed against the holy Ghost. That which your Master of the Sentences [b] teacheth, is directly opposite to the word of God, as I could easily prooue, if I did not labour to be briefe. And from whence then haue you drawne this difference betweene veniall and mortall sins, but

[a] *Mat. 10. & 11.*

[b] *Lib Sentent. 2. dist. 24. 35. et 42*

but from the doctrine of *Plato*, the one sort being termed by him curable, and the other incurable?

CHAP. XLIIII.

Of hiding the Images in Lent.

THere is no Doctor how meane so euer he be, that doth not shew a reason of this ceremonie, that is obserued in couering your Images both great and small, male and female in [a] Lent. Truth it is indeed that they doe not please me, and I am amased that the poore idiots spit not on your faces, seeing in the time which is dedicated to repentance, you close their Bookes, and remoue them from their sight. I haue not found this manner of doing either in the one, or the other Testament, and haue taken great paines to heare some newes thereof. It is true that after I had searched the Bookes of the heathenish Diuines [b], I learned that you had borrowed of them those couerings to hide your Saints with, whom in like manner you haue debarred, for that time onely, from the vse of sweete incense.

[a] *Cranzius in Metrop. l. 3. c. 10. Durand. in rat. lib. 6. cap. 72.*

[b] *Ouid. Fast. 2.*
Dij quoq; templorum foribus celentur apertis,
Thure vacent aræ, stentq; sine igne foci
Item.
Fana tamen veteres illis clausere diebus,
Vt nunc ferali tempore operta vides.

CHAP. XLV.

Of Barbarous and vnknowne language.

EVery language is named barbarous, and chiefly that, as sayth venerable [a] *Beda*, wherein we cannot praise God. The whole world knoweth that you haue banished from your diuine seruice all such languages as could be vnderstood, in such sort that the people vnderstandeth nothing. An introduction truly which is contrarie to the word of God, and against nature. And when the Councels [b] ordaine, that the Canonicall Scripture onely shall be read to the people, ought not this to be vnderstood of a knowne language? You thinke that it carrieth some great force to adde a greater shew and maiestie vnto your seruice. So did the Pagans [c] thinke their seruice to be the more honourable, if the hearers could vnderstand nothing thereof. The enchanters at the inuocation of their Demons, Furies, Erynnes, Hecate and Proserpina [d], did they not take delight in those barbarous formes of speech, vnknown both to them and their followers? The Iesuites haue found out of late a way to coniure all manner of armour, which they haue sold to the souldiers for a Ducate the piece, to the end that they might goe free from all danger of wounding: the tenor thereof was this, *Barnasa] leucias] bucella] agla] agla tetragrammaton] Adonai.*] Darre you deny that these preseruatiues haue proceeded of the enchanters?

[a] *Beda in 1. Cor. 14.*

[b] *Concil. Laodicen. Can. 59. Concil. Carthag. 3. Can. 47.*

[c] *Arnob. cont. gent.*

[d] *Lucianus in Necromant.*

ters? To conclude, sith you take such delight to speake Greeke and Hebrew, learne to pronounce them well, namely these words, *Kyrie eleyson*, *Oschiaana*, *Sebaoth*, *Allelu-iah*.

CHAP. XLVI.

Of Salt and Spittle.

AMong the additions which you haue added to Baptisme, you haue added salt and spittle. This imitation is not from Christ, but smelleth altogether of the Gentiles, who termed the salt diuine [a] and celestiall, because (as sayth [b] *Plato*) *it is fit and agreeth well with heauenly* [c] *things, and chiefly with purifications.* And I know not how you can apply vnto little children that are newly borne, that which was not practised in old [d] times but toward madd and drunken persons, whom they anointed with oile and salt. And concerning this spittle, what? If you did vse the same to illuminate the blind, with the like succesſe that Iesus Christ did, no man might abide or come neare to you, so farre aloft would you be mounted vpon your ergoes. And what neede haue little children thereof, vnlesse it be that, whereof the Satyricke *Persius* [e] maketh mention?

[a] *Apud Homerum illud epitheton passim legitur.*

[b] *Plat. lib. 2 de rep.*

[c] *Accipe sal sapientiæ, inquiunt Missatici in Baptis. infant.*

[d] *Interpretes Aristoph. in Comed. Nebulas.*

[e] *Persius Sat. 2.*
Ecce auia, aut metuens Diuûm matertera cunis
Exemit puerum, frontemq; atque vda labella
Infami digito, & lustralibus ante saliuis
Expiat, vrentes oculos inhibere perita.

CHAP. XLVII.

Of the Eucharist, or Sacrament of the Altar.

YOu haue borrowed from the Gentils manie of those ceremonies which you vse in the celebration of the Eucharist. As touching the mingling of wine & water together, no doubt it hath proceeded from the religion of the auncient idolaters, which in celebrating their sacrifices vsed to consecrate wine and water together in a chalice, chiefely vpon the feast that was dedicated to the sunne, which the Persians worshipped, and named *Mythros*. And vpon the feast named *Nephalia* they vsed also water in the wine at the sacrifices[a]. When the primitiue Christians were framing their accusations against the idolaters of their age, they reproched to them their offering of wine, and namely the consecrating thereof in their sacrifices. If these poore Gentils[b] were liuing now, they should haue enough to obiect against you, that beleeue that the glory of God is augmented through the wine transubstantiated into his owne bloud, as in like manner they beleeued it to be through the consecration of their wine. And truly in that more tolerable then you are, as not knowing what accidents without substance meaned: although this monster was not borne a great many ages after. Neither yet haue you any hands to receiue the holy signes of the Supper, it is an offence to touch your God of the Masse, vnlesse their fists be

[a] *Arnob. lib. 7. Maclus hoc vino inferio esto. Vos mero arbitramini honorem diis addi.*

[b] *Item Arnob. lib. 6. Non thura ac vina libamus.*

be greaſed. You would ſay that they were birds thruſting food into the beakes of their yong ones. If you had to doe with little children, or at leaſt with ſicke perſons, perhaps you might find out ſome excuſe, and *Iuuenal*[c] would be on your ſide. The Lord hath ſaid, *Take, eate: Take, drinke.* What doubt therefore haue you graued in the hearts of your people?

[c] *Iuuen Sat.10. Pallida labra cibum capiunt digitis alienis.*

CHAP. XLVIII.

Of the Pix, or holy Box.

THe idolaters worſhipped *Iupiter*, ſurnamed [a] *Hercæus*, becauſe he was placed in the moſt ſecret part of the temple: and for this cauſe he was alſo named *Penetralis*, becauſe he was hid, and was not expoſed to the eyes of the people. Doe you not make your Pariſhioners beleeue that you call downe from heauen, through the vertue of fiue ſacramentall words, the ſonne of God, to the intent you may incloſe him within the accidents of bread and wine, that are euaniſhed? When you conſecrate this God, doe you not couer him within the canopie or tabernacle, and make him faſt, to the end that he may not runne away? And is not this Boxe of the ſame faſhion with that wherein the poore God *Hercæus* [b] was incloſed? The fire conſecrated to the Goddeſſe [c] *Veſta* the *Palladium*, the little round bucklers, that

[a] *Lucan. lib. 10. Hercæus, monſtrator ait, non reſpicit aras.*
Ouid. in Ibin. Nec tibi ſubſidio præſens ſit numen, vt illi
Cui nil Hercæi profuit ara Iouis.

[b] *Ouid. Faſt. 5. Arte Syracuſa ſuſpenſus in aere clauſo*
Stat globus immenſi parua figura poli.

[c] *Ouid. Faſt. 6. Ignis inextinctus templo celatur in illo.*

that were thought to haue tumbled downe from heauen, were they not shut vp, and remoued from the sight of the common people? The Grecians had their *Orgia*, so termed becauſe vnhallowed [d] persons had no acceſſe thereto, and they ſolemnized them in honour of *Ceres* and her trauailes, which ſhee performed in ſeeking for her daughter *Proſerpina*. It is through imitation of thoſe that you ſhut vp in your cabinets that God whom you worſhip, yea, and with as much deuotion as you doe the Diuinities ſelfe. The primitiue Church knew nothing of your [e] canopie, and I can ſhew throughout the whole antiquitie, and from age to age, that there was no reſeruation of the ſacrament made without any vſe: and that it was ſo far from being approued, that in effect it was reiected. It is a moderne inuention, and hath proceeded partly from *Honorius* the third, and was finiſhed by *Vrbane* the fourth, which are the authors thereof: and haue alſo giuen order [f] for lockes and keyes, for the more ſafe cuſtodie of the ſame.

[d] *Catullus. Pars obſcura canis celebrabant Orgia ciſtis.*

[e] *Cyprian. de Cœna Domini. Clemens epiſt. 2. Orig. in Leuit. hom. 5 Hieron. in 1. Cor. 12. Auguſt. de Trinit. lib. 3. c. 10. Heſych. in Leuit. lib. 2. ca. 8. Niceph. l. 17. l. 25 Conc. Matiſcon. 1. cap. 6. Gabriel Biel. ſect 26.*

[f] *Decret. lib. 3. tit. de celib. Miſſæ.*

CHAP. XLIX.

Of Confirmation.

WHat ſhall we ſay of your confirmation, whereunto you haue aſſigned the ſecond place among your ſeuen ſacraments? Who is able to exaggerate fully thoſe blaſphemies

blasphemies which you vtter against Baptisme [a]? that we are not prepared for spirituall combats, that we are not made perfectly Christians: that confirmation preceedeth Baptisme [b] in dignitie, this being indifferently ministred by any Priest, and the former by Bishops onely: that the forehead in the confirmation is a more worthie part then the *cranium*. Alas! who will not abhorre these Oracles pronounced from the Popes *tripus*. Now to returne to your conformities, those cleansing dayes, whereon the Romanes purified their children, the male kind on the ninth day, and the female on the eighth after their birth, are they not the print and footsteppes of your confirmation? And in like manner as the Gentiles and auncient Romanes [c] when they enfranchised their slaues, gaue them a neck-band: so likewise doe you, in signe (as you say) of the spirituall libertie.

[a] *De Consecrat. dist. 5. Can Spiritus sanctus. Conc. Aurel.*
[b] *De Consecrat. dist. 4.*
[c] *Basilius de Baptis.*

CHAP. L.

Of Extreme Vnction.

IT is in the same schoole of the Pagans, that you haue learned to apply vnction vnto those that are extreamly diseased, and at the verie point of death, and not in that of the [a] Apostles. For this ceremonie is not ordained by God, is not graced with any of his promises, and it is in vaine that you defend your selues, with the holy Scripture:

[a] *Marc. 6. Iames 5. Concil. Cabil. c. 48*

Scripture: it is the inuention of *Felix* the fourth Pope of that name [b]. And if the Apoſtles did anoint certaine diſeaſed perſons, they had withall the gift of miracles. And ſhew vs but one iot, where any commandement is giuen to the paſtors of the Church to continue this vnction on ſuch perſons as lie in the agonie of death [c]? Vnction which is not applied but when there is no hope of life? And if miracles haue ceaſed, is not the viſible ſigne thereof ſuperfluous and ridiculous? The auncient Idolaters vſed a kinde of waſhing, which they termed the [d] laſt, waſhing (I ſay) wherein they vſed water mingled with oile, as one of their [e] Lawyers witneſſeth. I confeſſe there is ſome difference; to wit, that which the Gentiles did to the dead, you doe vnto ſuch as are dying.

[b] *Anno Chriſti 528.*

[c] *Iam ſcrobe, iam lecto, iam pollinctore parato.*

[d] *Apul. Aſc. lib. 9.*

[e] *Cicero lib. 1. de legib. Tarquinii corpus bona fœmina lauit & vnxit. Virg. Æneid. 6. Pars calidos latices, et abena vndantia flammis Expediunt, corpuſq; lauant frigentis et vngunt.*

CHAP. LI.

Of the Maſſe.

BEhold we are now come vnto the Maſſe, in the etymologie wherof many haue ſported and played, ſome ſaying after one, ſome after another manner, ſo doubtful is that which they hold to be the *Palladium* of Chriſtianitie. The origine is taken from the auncient Latine Romanes, as diuerſe of our men haue learnedly remarked, it is folly therefore to make it either Greeke or Hebrew. I will agree willingly that this word may likewiſe

likewise be borrowed of the auncient Idolaters, and of Mahomets *Alcoran*. The Arabians through tradition of the Fryer [a] *Sergius*, haue the word *Masse* in great reuerence, and haue honoured three townes situate vpon the coast of the Ocean, vpon the point that maketh the beginning of the hill *Atlas*, which they haue named *Messa*. And they haue consecrated temples vnto this *Messa*, hoping that out of his linage shall come that famous Pontife promised by the seducer Mahomet. Their Temples are named *Mesit*, their Priests are saluted by this word *Messen*, as the Masse-mongers are. Some haue drawne the etymologie from the sending of presents, or table seruices, which we call Messes, and it seemeth that [b] *Lampridius* hath iested a little thereat. And those dry Masses that are sung at womens churching that are risen out of child-bed, are they not like vnto the *Nephalia*, domesticke sacrifices, wherein the vse of wine was forbidden? The Gentils had their *Thesmophoria*, *Demeteria* [c] of *Ceres*, the *Panathenea* of *Minerua*, the *Aphrodisia* of *Venus*: the *Pammylia* of *Osiris*: so likewise haue you as many Masses as there are Saints registred in your Kalender. You terme your Masses vnbloudie sacrifices and without bloud, but how can they be such, sith they haue bereft so many millions of their liues? Concerning your priuate Masses whereinto you haue changed the generall communion, the Epigrammatist mocketh [d] them.

[a] *Leo* in the description of *Africke*.

[b] *Lamprid. in vita Heliogabuli.*

[c] *Hac est Missa cuius vnius causa tam multa sunt Corpora missa neci.*
Ouid. Metam. 7.

[d] *Martial.*
Cur sine te cœno, quum tecũ, Pontice, cœnem:
Cur mihi non eadem quæ tibi cœna datur?

CHAP.

CHAP. LII.

Of the Confiteor.

IN vaine doe you attribute the inuention of the Confiteor of the Maſſe vnto *Pontian* and *Damaſe* Biſhops of Rome, and in this we challenge you of falſhood, ſeeing this ceremonie was inuented a thouſand yeares before them. It is theft to depriue any authors of their inuentions, by attributing the ſame vnto others which are onely their imitators. *Numa* was the firſt that aduanced both the theorie and practicke thereof: for as we read in good authors, he thought that the conſciences of the ſacrificers were well purged, through the confeſſion which they made vnto the Gods and Goddeſſes, and that without the Confiteor, the ſacrifice could not be lawfully celebrated. We will not enter into the deepeneſſe of Confeſſion which we approue, it being grounded vpon the word of God; I will onely demand of you, with what face darre you be ſo bold in the Confiteor of your Maſſe, as to ioyne the creatures with the creator?

Blondus lib. 1. de Rom. triumphis. Alex. ab Alexa. lib. 4. cap. 37.

CHAP. LIII.

Of the nine Kyrie Eleysons.

TO pray to the Lord that he would haue mercy on vs, ſhould be an ordinary thing amongſt vs: but let it be in a language that we vnderſtand. And why may we not vſe this forme at infinite times rather then nine times? And this number of nine, hath it not bin drawne out of the Pythagoricall Cabale? The imitation and not the inuention therof ought to be imputed to *Gregorie* the firſt of that name: ſeeing many ages before that, *Tullus* [a] *Hoſtilius* ſucceſſor to *Numa* did eſtabliſh a certaine law touching this number, and ordained a nouendiall ſacrifice, for a remedie againſt monſters and prodigious ſights. And this [b] nouendiall ceremonie is not without ſome myſterie: the vſe thereof was frequent among the Idolaters, whether it had beene in the Lemurall ſacrifices, or magicall enchantments, thinking that the vertue of this number was ſuch; that ghoſts and fearefull viſions of the night were chaſed away thereby. Sathan required of his followers an abſtinence from that which is lawfull in marriage, and a reſpite from their marriage bed for nine dayes ſpace, and namely of ſuch as were dedicated to the ſeruice of *Ceres*. This is it which we intend to proue, to wit, the agreement that is betweene you and the Gentils.

CHAP.

[a] *Tit. Liu lib. 1. Decad. 1. Quoties prodigium nunciabatur, ſacrum nouẽdiale per nouem dies agebatur.*

[b] *Ouid. Faſt. 5.*
Cum dicit nouies, manes exite paterni,
Reſpicit, & purè ſacra peracta putat.
Stat. Theb 4.
Principio largos nouies tellure cauata
Inclinat Bacchi latices.
Ouid. Metam. 10.
Perq; nouem noctes venerem tactuſq; viriles.
In vetitis numerant.

CHAP. LIIII.

Of the odde number of the Collects of the Masse.

SVch as haue sung Masse, know that the vnity and number of three, fiue, and seuen are duly obserued, and that very seldomly it is extended so far as nine, in the orations, that are said after the *Kyrie eleyson*, or *gloria in excelsis*, which you terme Collects; to the end that the memorie of the Masse-monger may not wauer in such a long reckoning. And of whom haue you learned these manner of doings but of the [a] Gentils, who were of the opinion that God delighted in this od number? This law was diligently obserued in their sacrifices [b], and it was knowne by the number, vnto what Gods they were offered, vnto the infernall or vnto the celestiall: for to these last the number was equall, and to the first inequall. And we will remarke by the way, that according to the beleefe of those silly people, the number of three was the Prince of all [c] the inequall numbers, as indeed it is most frequent in your Masses, and chiefly when you go about to signe your Masse bread, whether it be before or after the consecration. The Poets [d] likewise haue remarked, that the sorcerers had the same in great account aboue all other numbers: which was obserued also in the [e] sacrifices that were made to the Goddesse *Muta*, where this number of three was obserued. The number of seauen also was not [f] forgotten: and such as were

[a] *Virg. Ecl. 8. Numero Deus impare gaudet.*
[b] *Plutarch. in symbol. Pyth. Cœlestibus imparia sacrificate, Inferis verò paria.*
[c] *Iuuen. Sat. 6. Ter matutino Tyberi mergetur, & ipsis Vorticibus timidum caput abluet.*
Virg. Æneid. 6. Idem ter socios pura circumtulit vnda.
[d] *Virg. in Pharmac. Item Ecl. 8. Tibul. lib. 1. Eleg. 2.*
[e] *Onid. Fast. 2. Et digitis tria thura tribus sub limine ponit.*
[f] *Apul. Asin. l. 11*

were of a most strict conscience reputed themselues to be very cleane, if they had washed them seauen times in the sea or salt water, such as your holy water is at this day: and they did reuerence this number [g] so much, that it was worshipped and inserted in the Catalogue of the Goddesses, vnder the name of *Tritonia virgo*. It was vsed also in magicall sacrifices, but was not so frequent as the number of three.

[g] *Martian. in Arithmet. Ouid. Fast. 2. Tunc cantata tenet cum fusco licia plumbo: Et septem nigras versat in ore fabas.*

CHAP. LV.

Of washing of the Hands in the Masse.

CLeanlinesse is commendable, if it be voyd of all superstition. And it is knowne vnto all men how bitter the reproofes of Iesus Christ [a] were, against the washing and purification of the Pharisies, wherein they thought that the chiefe part of godlines consisted, a custome which was thought by the Idolaters [b] to be so religious, that they held it a great offence, to appeare before their Gods, either to doe sacrifice, or to pray, vnlesse they had first beene clensed and washed both in their bodies and garments [c]. I will submit my selfe to that which the Poets say, and in euery corner of the fields I heare some tidings thereof: and in the meane season you ought not to be ignorant, that God hath no regard to our bodies if they bee well purged, prouided that our consciences be cleane

[a] *Math. 15. Marc. 7.*
[b] *Tibul. lib. 2. Eleg. 1. Casta placent superis, pura cum veste venite, Et manibus puris sumite fontis aquam.*
[c] *Virg. Æneid. 9. ——ad vndam Processit, sumoq; hausit de gurgite lympham Multa Deos orans. Ouid. Fast. 4. Et manibus puram fluminis hausit aquam. Pollux in Onom. lib. 1. cap. 1. Purgatũ, expiatum, mundatum, lotum, castum, sub noua stola, in recens lota veste adire Deos.*

cleane in faith, hope, and charitie: a cleanlineſſe that ought not to be ſought, and cannot be found elſe where ſaue onely in the bloud of the ſonne of God our mediator. And to returne to our Maſſing purifications, of whom haue you learned to waſh your hands three times [d], during the action of the Maſſe, but of the auncient Romanes? Your firſt purging preceedeth the Maſſe [e]; The ſecond is vſed to the end that you may the more worthily touch your God after the conſecration, the laſt is after the communion of the bodie and bloud, wherein notwithſtanding you waſh onely the thumbe and the finger next thereunto of both the hands, by which fingers you are chiefly ſerued in handling of your myſteries.

[d] *Ouid. Faſt. 4. Ter caput irrorat, ter tollit ad æthera palmas.*

[e] *Durand. ration. lib. Heſiodus. Ne vnquam mane Ioui vinum libaueris ardens, Illotis manibus, neq; diuûm præterea vlli.*

CHAP. LVI.

Of Silence at the Canon.

THe Goddeſſe *Muta* was worſhipped in old times. *The promiſe of ſilence* (ſayth [a] *Tertullian*) *was duely obſerued in all their myſteries, and chiefly in the Samothracian and Eleuſinian ſacrifices, named* Orgia, *ſo termed, becauſe prophane perſons and ſuch as were thought to be polluted were forbidden to come vnto them.* The Bookes of the *Sibyls* were not peruſed [b], and that by expreſſe commandement, but by the tenne or fifteene men ordained for that purpoſe: and ſome haue beene ſeuerely

[a] *Tertull. in Apolog.*

[b] *Lactant. lib. 1. Diuinar. Inſtit. Liuius lib. 10.*

uerely punished for transgressing this law. Was not *Valerius Soranus* condemned to suffer extreme punishment, because he had named with a lowd voice the Tutelar God of the cittie, which could not be done vpon paine of death? *Marcus Tullius Dunmuir* [c] hauing granted libertie vnto *Petronius Sabinus* to copie ouer a Booke, wherein the secrets of the common wealth were contained, & which he had in his custodie, was condemned to die by the decree of King *Tarquin*, and being sowed within a sacke, was throwne into the Sea, a manner of death that was not practised saue onely against parricides. The heathenish Doctors [d] forget not this silence, and the cause why men were not admitted vnto the sacrifices of the Goddesse *Bona*, was for feare they had, that they might loose their eyes, which they thought would befall them if they did behold the same. And is not this the modell wherby you haue framed or forged the silence of the Canon. One of your Doctors [e] to the end he may excuse and colour this silence, defendeth himselfe thus, that either it might breed some contempt, if the Canon were pronounced so, that it might be heard; or else some danger might follow after, as it happened vnto certaine shepheards, who were destroyed by thunder, because they had pronounced the Sacramentall words ouer stones, which thereafter were transubstantiated into flesh. Is not this fable like vnto that which is written of *Tullus Hostilius* the Romane King, who going about, according to the order prescribed in the witchcraft of *Numa*, to bring downe *Iupiter Her-*

c *Valerius lib. 1. cap. 2.*

d *Apul. Asin. l. 11 Cicero de legib. l. 2*

e *Clicthoneus in expos. Canonis.*

cæus from heauen, becauſe he had forgotten certaine rites, was ſtrucken with thunder. Therefore you cannot ſay of your ceremonies that, which S. *Ambroſe* [f] wrote of the ſimplicitie of his time: *There is nothing fained*, ſayth he, *nothing is done in the darke, as it is among the Gentiles, whoſe eyes they couer, for feare that ſeeing thoſe things which they terme hallowed, they might perceiue how they are abuſed with diuers vanities: for all manner of deceite* (ſaith he) *ſeeketh after darkeneſſe, and ſheweth falſe things in ſtead of true. And therefore, amongſt vs nothing is done in ſecret, nothing vnder a vaile.*

[f] *Ambroſ. in 1. Cor. cap. 14.*

CHAP. LVII.

Of Conſecration.

WHile I conſider with my ſelfe the errors and groſſe abuſes that are in your doctrine of conſecration, by the vertue whereof you beleeue that you make the ſonne of God deſcend from his throne, that you may manacle him within your appearances that are without ſubſtance, I cannot maruaile enough that you hold it for an article of Faith, which neuertheleſſe was added to the beleefe not by the Apoſtles, but by *Innocent* the third, Biſhop of Rome. And, what an abſurditie, I beſeech you, that this precious body muſt deſcend from heauen, and aſcend thither againe, a million

Anno 120.

of

of times in a day, so often (I say) as the Priest hath breathed on the bread the fiue words of the Consecration? That Idolatrous antiquitie beleeued that *Iupiter*[a] *Elicius*, *Apollo* and *Hecate* were forced to come downe from heauen, by vertue of some charmes and magicall verses, made for that purpose: which was very troublesome to those paltry Gods, of whom some would not obey, but by force and necessity: howbeit others would freely offer their presence without any compulsion. And in that consisteth the priuiledge which your Priests say they haue aboue Idolaters, to wit, that the God of the Masse taketh pleasure to remoue so often, to be sometimes aboue, sometimes beneath, yea, and to bee carried solemnely through the streetes; though in that same very moment he bee imprisoned in a corner of some cabinet: for through daily practise hee is so accustomed, that he neuer faileth to present himselfe in proper person, so soone as the sownde of the last of the fiue words is finished. The Romanes[b] vsed these euocations, and chiefly in the besieging of townes, vnto whose Tutelare Gods they promised an honourable place in the Pantheon, or in the Capitol that was the ordinary abode of the greater Gods. And the feare of losing their Gods or of their departure, caused the Tyrians[c] when they were besieged by *Alexander* the great, to make fast their images with chaines, that they might not flie away vnto the fields. The Lacedemonians did in like manne to *Mars*, that he might not fall into their ennemies hands. This certaine

[a] *Ouid. Fast. 3. Iupiter huc veniet summa deductus ab arce. Item Hunc tu non poteris per te deducere cælo. Sed poteris nostra forsitan vsus ope.*

[b] *Plutarc. in problem. Macrob. Saturn. l. 3 c. 9. Plinius l. 28. c. 2.*

[c] *Appianus Alexand.*

perſwaſion that you haue of the ſubſtantiall preſence of the body of Chriſt Ieſus in the hoſt; is it vnlike vnto the *Theophanie*, ſo highly renowned in times paſt in the temple of *Apollo* in [d] Delphos? *Theophanie*, I ſay, which is as much to ſay as the apparition or manifeſtation of God? Among the Comedies of the auncients, there was one ſort named *Magodians* [e], which were acted to theſe ends, that they might euocate the Gods and Goddeſſes, with whom they were to haue any buſineſſe. And the actors thereof were cloathed in ſide garments that were white, hauing cymbols and drummes in their hands. And are not your Prieſts decked with the like garments, and doe not the little bels keepe a tinkling, while you are buſied about your tranſſubſtantiation? The ſacramentall words (ſay you) haue this vertue to make the ſonne of God deſcend from his throne, to chaſe away the bread, and ſupply the roome thereof: this is it which [f] Numa made his people beleeue, to wit, that he cauſed *Egeria* deſcend from heauen that he might conſult with her.

[d] *Herodot. lib. 2.*

[e] *Ariſtoxenus.*

[f] *Valer. Max. l. 1. c. 3. Ouid. Faſt. 3. Tit. Liu. li. 1. Decad. 1.*

CHAP. LVIII.

Of the round Hoſt.

IS it not ridiculous that [a] *Durandus* allegorizeth vpon your round hoſtes? That *the bread is made round after the faſhion of a penny? For ſo much*

[a] *Durand. l. 4. rubr. de 3. par. cano. & rub. de oblat.*

much as the bread of life was sold for thirty pence? That the earth, the fulnesse and roundnesse thereof belong vnto the Lord, and that the round forme is a marke of eternity? O God! who would euer haue called to minde these markes so feriall? When Iesus Christ did celebrate his holy Supper with the Apostles, hee gaue no order to prepare any little breads, and round Hostes with impressions, characters or shapes, with exorcisations of crosses both in equall and odde number: but hee vsed the breaking of the bread in little morcels, which he distributed vnto his Apostles. From whence then is the beginning of these round Hostes? *Numa* was the inuentor thereof more then seuen hundreth yeers before the incarnation of Iesus Christ. And during the time of that Magician, the Romanes[b] were not as yet accustomed to doe sacrifice with the blood of beasts: but were commanded to communicate and eate little round breads after the sacrifice was finished in honour of the Gods, in whose name the sacrifice was celebrated. The round Hostes were made of meale, that was tearmed *Mola*, from whence hath proceeded the word *immolo* to sacrifice. With these round Hostes wine was offered. And during the time that the sacrificers and assistants were communicating, hymnes were sung in prayse of their Gods, and they caused the Organes and Cymbales to sound with a great noyse. Your round Hostes are made vpon the fire betweene two irons. The Romanes had their Ouens likewise to bake their little breads[c] in, from which hath proceeded the apo-

[b] *Pollux in Onō. lib. 6. Alexand. ab Alex. l. 4. c. 17.*

[c] *Ouid. Fast. 4. Facta Dea est fornax: lata fornace coloni: Orant vt vires tēperet illa suas.*

theosis and canonisation of the Goddesse *Fornax*, whom the countrey people had in great account. Do you not acknowledge here the likenesse that is betweene you and the idolaters?

CHAP. LIX.

Of Ite Missa est.

THis licence *ite Missa est*, is it not borrowed of the Grecian and Romane Idolaters? Those vsed this forme λαοῖς ἄφεσις, the leaue granted vnto the people[a] after that the seruice of the Goddesse *Isis* is finished; These latter, according to the institution of *Numa Pompilius*[b] in the sacrifices, cried out by the mouth of one of their Sacrificers, the ceremonies being ended, *licet*, as your Priests and Deacons doe thunder out with a Stentorian voice *Ite Missa est*. And like as the Pagans after that they had kissed the tootesteps of their Gods and Goddesses together with the altars, returned ioyfully vnto their houses, so also with the like gladnesse doe you practise that Monkish prouerbe, *de Missa ad mensam*. If the Masse be appointed for the dead, in stead of *Ite Missa est*, they giue leaue to the people with the *requiescat in pace*. The Gentiles[c] did in like manner with as great shew of sorrow as you doe, when they spake their

[a] *Apul. Asin. l. 11.*

[b] *Plutarch in Numa.*

[c] *Tibul. lib. 2. Et bene, discedens dicit placideq; quiescant, Atq; hoc dat maestas munus in exequias.*

their last farewell, *aternùm salue, aternùm vale* : as *Virgil*[d].

Salue æternùm mihi maxime Palla,
Æternumq; vale.

[d] *Virg de Polyd. anim. mq; sepulchro, condimus, & magna supremũ voce ciemus.*

CHAP. LX.

Of Funerals.

WE lament for our dead, we burie them with honour[a], and this is the last act of our piety toward them. We desire onely that the Apostolicke simplicity may be obserued here, or elsse where, and that Gentilisme may bee abolished, wherewith your ceremonies haue a very great harmonie. The most auncient that I can finde to haue brought in these customes among the Gentiles, was *Pluto*, whom the Poets haue fained to be the God of soules and of hell. *Æneas*[b] being fugitiue from Troy, and come into Italie brought in these customes with his Palladium, which *Romulus* and *Numa* haue imitated, thereafter the Popes haue continued, inlarged, and confirmed these superstitions. It is true indeede, that the Gentiles did not ordaine those ceremonies as hoping thereby to releasse soules out of the fire of Purgatory, but onely[c] to make an atonement for such things as the liuing had omitted in their Sacrifices: whereas contrary

[a] *Insepultam sepulturam Cicero Philip. 1. pro dedecore habet. Nec Turnus Virgilianus (Æneid. lib. 10.) largiens Pallãti. Quisquis honos tumuli est, morsuis honorificum putauit non humari.*

[b] *Virg. Æneid. 5. Ouid. Fast. 2.*
Hunc morem Æneas pietatis idoneus author.
Attulit in terras, iuste Latine, tuas.
Ille patris genio sollemnia sacra ferebat.
Hinc populi ritus edidicere pios.

[c] *Plato de Reg. l. 12.*

contrary wise, all whatsoeuer you doe practise herein, tendeth to nothing else but to deliuer souls out of the burning fire of Purgatory. The Idolaters [d] hired minstrels, pipers, and fluters, who brought with them candles and torches, to the end that they might likewise moue others to lament and be sorrowfull: and according to the note and accent which the minstrels sounded, and the motions wherewith they touched their instruments, the parents and friends smote their breasts and began to lament, a fashion of mourning that is still obserued among some Christian nations, namelie the Calabrians, and those of *Bearne* and others, whom the holy Fathers [e] haue so often reproued. At your funerals the corps is carried before, the Priests follow after: this was also obserued among the Gentiles [f] at their funerals. At this time bells are in stead of minstrels, trumpers and flutes, whereof [g] the vse was verie frequent, whether it had beene in the diuine seruice, or in the funerals of Gentilisme: and concerning singing, your Priests doe practise it for the comfort of soules, whereas the Pagans did obserue it, because they were of the opinion that the soules being separated from the bodies, did returne vnto the spring of the sweetenesse of Musicke, that is to say, vnto heauen. The Athenians ordained honours [h] and yeerely orations in remembrance of those, who had lost their liues in the battell of *Marathon* against *Xerxes*. *Pericles* ordained [i] the same prayses, that the memorie of those valliant men might not be forgotten, which had hazarded their liues in

[d] *Alexand. Aphrod. in probl. Homer Iliad. 23. Plato de legib. l. 12. Persius. Hic tuba, candelæ, tandemq; beatulus alto Compositus lecto.*

[e] *Cyprianus. Hieronym. ad Paul. de dormit. Eleſillæ.*

[f] *Terent in And.*

[g] *Ouid. Fast. 6. Virg Æneid. 11. Statius. Quũ signum luctus cornu graue mugit adunco Tibia, cui teneros fœtum producere manes Lege Phrygum maſta.*

[h] *Alexand Aphrod. in probl. Alexand. ab Alexand. l. 3. c. 7.*

[i] *Thucid. in bello Pelop.*

inthe warres of *Peloponesus* for the liberty of Grecia. The first that made any funerall oration among the Romanes, was *Publicola* in honour of his companion *Brutus* [k], who gaue the chase to *Tarquin* the proud, for rauishing of *Lucrece*. *Solon* in like manuer ordained that such as were endued with rare vertues and graces should be praysed after their decease: and the Matrons of Rome were also made partakers of this honour, to wit, they were praysed by the orators after their death. The Ægyptians [l] were praysers of their Kings that had liued vprightly. And is it not from them that you haue borrowed your funerall Sermons? For the most part, stuft with nothing but hyperbolical prayses of the dead, for otherwise, funerall Sermons are of singuler vse, Furthermore, the opinion that you haue, that the soules doe returne back vnto those places where they haue remained [m] in times past, or at least that they are still wandring about their bodies, hath it not proceeded from the sacrifices named *Lemuria*? The banquets also, which are made vnder the name of the dead, haue taken their patterne through the imitation of the Argians, Athenians, and viscerations of the Grecians, for the comfort, not of the dead, but of the liuing. Behold here the complaint, which the councell [n] of Affricke hath made of these feasts: We must, saith it, request the Emperours [o] that they would interpose their authority, to the end that such feasts as are made in many places against the commandement of God, and haue proceeded of the error of the Gentils [p] may be discharged vpon great

[k] *Cic de legib. l. 2. Aulus Gel. l. 17 Plutarc. in Camillo.*

[l] *Diador. Sic. l. 2. Fulgentius lib. 2. cap. 1.*

[m] *Vir Æneid. 4. Ouid Fast. 5.*

[n] *Conc. Afric. Can. 27.*

[o] *In tertio Concilio Toletano. ca. 22. interdicta fuerunt qualibet ceremoniæ in sepulturis, & cantus Psalmorum tantũ permissus.*

[p] *A Cecrope Athenienſe institutum est, vt post terram obductam amici conueniant ac vicini, epulantes in honorem defuncti. Pontanus ca 15. de magnificentia. Idem de Scythis refert. Alexand. ab Alex. l. 3. c. 7.*

great penalties, and exiled out of all the places that are within their dominions: the rather becauſe in ſome cities, they are not afraid to commit ſuch diſorders on the dayes of the natiuity of the holy Martyres. And from the ſame fountaine of Gentiliſme, haue proceeded alſo the almeſſes of beanes [q], which are diſtributed after that the ſeruice for the dead is finiſhed: becauſe the Pythagoreans [r] thought, eyther that the ſoules of the dead were in the beanes, or that the letters and tokens of mourning were printed in their flowers. In the temple of *Libitina* there was many officers, the dead were their daily bread and riches, and the greateſt gaine [s] that the Pagans had, proceeded from thence. And what would become of your Maſſe-mongers if this pray were taken from them? Reſteth the waſhing of dead [t] bodies, which is practiſed among ſome monaſticall orders, as it may be ſeene in the old ſtatutes of the chartrous Monkes. The Pagans did in like manner, as it is written in hiſtories.

[q] *Fabarii vſus erat in his ſacris, quod mortuorum animas in his eſſe crederent. Vnde Feſtus: fabam inhibuit, nec tangere nec nominare Diali flamini licet, quod ea putantur ad mortuos pertinere. Varro etiam flamines ea non veſci tradit, quod in flore eius literæ lugubres reperiantur: quod etiam Pythagoras aſſerit.*

[r] *Varro de vita Pyth. l. 1. Ouid Faſt. 2. & 5*

[s] *Horat. Serm. l. 2 Vt canis à corio nunquam abſterrabitur vncto. Hoc tamen prohibitum eſt in cõcil. Triburino. c. 16.*

[t] *De Anna Virg. --date vulnera lymphis Abluã. Ennius. Tarquinij corpus bona fœmina lauit & vnxit.*

CHAP. LXI.

Of Mourning Garments.

WE reade nothing in the Scripture of thoſe ſtrange garments, which are worne among you, whether it be in the funerall ceremonies, or during the yeere of mourning.

We

We finde indeede that the *Licians*[a] were the first inuentors, and that the matrons of Rome[b] were cloathed in black, in token of sadnesse, and this mourning garment was named *Anthracinus*[c], from the Greeke word, which signifieth a *Cole*. Their kirchiefes were of white linnen, such as the French Queenes weare at this time after their husbands decease. And *Licurgus*[d] in his lawes was not so scrupulous as our Lawyers are, hauing permitted onely eleuen dayes of mourning vnto the Lacedemonians, and on the tweluth, they behoued to leaue it off after they had offered sacrifice vnto *Ceres*: howbeit we in no waies condemne the ciuill, but onely the superstitious vse of mourning garments.

[a] *Valer. Maxim lib 2. cap. 1.*
[b] *Ouid. Fast. 1. Seneca lib. 1. Plutarc. in quæst.*
[c] *Apul. Asin. l. 2.*
[d] *Plutarc. in Licurgo. Alexand. ab Alex. l. 3. c. 7.*

CHAP. LXII.

Of the Feasts of the Dead.

THe feasts of the dead are the innention of *Pluto*, and of Æneas in honour of his father *Anchises*[a]. Concerning the feasts which were kept in Februarie, to obtaine rest for the dead, we haue certaine instructions in *Plutarch*, who in the life of *Romulus*[b] speaketh thus. Touching the feast of the Lupercales, the time when it is kept being considered, it seemeth to haue beene ordained for a purification: for the same is celebrated on the infortunate daies of the moneth of Februarie,

[a] *Cælius lect. antiq. l. 17. c. 2. Virg. Æneid. 5. Ouid. Fast. 2.*
[b] *Plut. in Rom. februarium mẽsem καθάρσιον, id est expiatorium nominat.*

rie, which name by interpretation, is as much as purifying, and the day whereon it was kept was termed in old times *Februata*. And in the life of *Numa* [c] he saith, of the moneths which *Numa* added, or, which he transposed, that of Februarie is as much to say as purgatiue: at least the deriuation of the word draweth verie neere vnto this signification. In this moneth they offer sacrifice [d] for the dead, and passe forward to the solemnising of the feast of the *Lupercales*, wherein there are many things that agree, and are like vnto the sacrifices vsed for the purifications. Now the feast of the dead in the moneth of Februarie continued eleuen daies; and at that time those ferall bankets were made, so called from the word (*Ferre* [e]) to carry, because the dishes which were prepared thereto were caried, and set vpon the monuments and sepulchres. And the churches of *Africke* could not keepe themselues so well in the puritie of holy religion, but through lapse of time, those heathenish pollutions got entrie among the ceremonies of Christianisme, as we may perceiue in diuers places of *Saint. Austin.* [f] The funerall feasts were named *Silicernia*, either because of the silence that the dead kept [g] who tooke their foode by licking only, or, because they did but looke on them, not tasting any thing at all of such things as were made ready for them. The *Scythians*, *Argiues*, *Athenians* and others made feasts for their friends which had accompanied them at the funerals [h] and

[c] *Plu. in Numa.*
[d] *Mãtuã, l, Fa. 11. Et paribus studijs vrbes & rura parentant: Februaq; exercẽt: sicut Romana, secundo Mẽse, superstitio, Ioue tũc regnãte solebat.*
Ouid, Fast, 2. Hanc quia iusta ferũt dixêre feralia lucẽ: Vltima placãdis manibus illa dies.
[e] *August. l. 6 Cõ in Psa, 64, Item epistola 64, & 119, et de morib. Eccl, Catholicæ c. 34.*
[g] *Iuuen, Sat, 5. Ponitur exigua feralis cœna patella.*

[h] *Contra epulas ad Martirũ aliorũq; defũctorũ sepulchra agitatas sic exclamat Cypriãus de duplici Martyrio. Temulãtia, ait, adeo cõmunis est est Africæ vestræ vt propemodũ nõ habeant pro crimine. An nõ videm⁹ ad Martirũ mẽorias Christianũ, à Christiãno cogi ad ebrietatẽ An hoc leuius crimẽ esse ducim⁹ quàm Bacchu hircũ immolare? Vide Amb. in l. de Helia & ieiunio. 17.*

aboue

aboue all others *Mercurie* was called on, becauſe they thought that it belonged to his charge, to tranſport the ſoules vnto the place appointed for their eternall habitation, in whoſe roome at this time *Saint Michel*, and other Angels are placed. *Baruch* [i] maketh mention of theſe ſuppers. And the feaſt of *Saint Peters* chaire, was it not ordained in Februarie, through the example of a day wherein the Gentiles were accuſtomed, to offer [k] yearely wine and other meats vpon the ſepulchres of the dead. From one ſuperſtition they haue fallen headlong into another: for thinking to ſuppreſſe theſe heatheniſh ceremonies, they did inſtitute this feaſt called *Saint Peter* of meats. *Polydore Virgil* [l] after he hath diſcourſed of the yearely ſacrifices, which they did celebrate in honour of the dead: So (addeth he) do we obſerue the ſame cuſtome for the weale of the dead. It is certaine alſo, if we doe remarke narrowly, that thoſe ſeruices for the dead, were firſt brought in, by thoſe which had newly left Gentiliſme: and afterwards by the Paſtours [m] that went about to reforme them, were changed from praying into a commemoration, and from the ſoules vnto the body. [n] So to returne to our feaſts: Vpon the morrow after *Saint Hilaries* day, in the moneth of Ianuarie, you haue another feaſt for the ſame ends aboue ſpecified, which continueth only the ſpace of a morning, after the cuſtome of the Romanes, who had certaine daies named *interciſi dies*, [o] as who would ſay, feaſts cut a ſunder. *Anchus Martius* the fourth King of the Romanes ordained in the moneth

[i] *Cap. 5.*

[k] *Iuuenall Vade epulũ poſſis cẽ ũ dare Pythag reis*

[l] *De inuent. rer. l. 6. c. 9 Iãpridẽ inquit increbuerat mos hic apud veteres parẽtãdi apud ſepulchrum. Quod indicat Marcꝰ Tulliꝰ in Phil. 1. dicens: Vt cuius ſepulchrũ nuſquã extet, vbi parẽtetur ei publice ſuppli cetur, & in orat. pro Flacco, litemꝰ igitur, inquit, Lẽtulo: parentemus Cethego: ſic fiebãt ãnua Parentalia, id eſt, ſacrificiũ quotãnis ad honorẽ mortuorũ &c.*

[m] *Duta. rat. diuin, offic. l. 7. Ru. de offic, promortuis.*

[n] *De conſ. diſt. 1 Non oportet, in Gloſ. ſic eſt annotatũ: Clerici eũtes ad tumulos mortuorum, portabant ſecũ ſacramẽta corporis & ſanguinis excipi, & ſuper tumulos ea diſtribuebãt: & hac cõſuetudo facta fuit a gentilibus.*

[o] *Ouid. Faſt. 1.*

moneth of *April* the *Laurentialia*, as yearely sacrifices vnto Laurentia uource to Romulus, [p] which the Romanes did also yearely obserue, vpon the twentieth and third day of December. The like was done in the moneth of Nouember for the Gaules & Grecians, who were buried in the place named *forum boarium*: like as the fable of Odilus [q] Abbot of Clugny hath giuen occasion, and hath opened the gate, vnto the solemne commemoration of the dead, which is kept yearely vpon the second day of this moneth. The Grecians [r] in like manner did celebrate the funerals and yearely duties of such as had died in the battaile against the Persians. The *Argiues* [s] offered sacrifice vnto *Apollo*, immediately after the decease of their parents, and after thirtie daies, vnto Mercurie, they gaue barley vnto the Preist of *Apollo*, and the feast was not forgotten, which was kept at the *Parentalia*. [t] Those silly people had other daies also, and that in no small number, which were dedicated vnto their dead, and were called, *Necya*, *Ennata*, *Enagismata*, *Cterismata*, *Tarchismata*, *Triacas*, *Parentationes*, *Nouendialia*, [u] in place whereof you haue substituted the Seuenth, Ninth, Tenth, Thirtieth, and Fortieth day, the Anniuersaries, the Priuerats. And where do you finde that God ordained these Sacrifices? His infinite wisdome would not haue haue suffered them to bee forgotten if they had beene any thing worth, seeing that hee hath set downe orders concerning things which seeme not to be so necessary. Your religion therefore is no thing else but a continuation of Gentilisme: for what

[p] *Macrobius & Cato referũt Laurẽtiã annuæ parẽtationis honore dignatam.*

[q] *Petrus Damian, in vita Odili. Anno. 1000.*

[r] *Cicero pro Flacco. & l. 2. de legi. Plut. in Aristi.*

[s] *Alex. ab Alex. gen. dier. l. 3. c. 7.*

[t] *Cicero Phil. 1.*

[u] *Horat in Epod. Nouendiales dissipare pulueres. Virg. Æneid. 5. Præterea si nona diem mortalibus almum Aurora extulerit. Donat° in comment Phormionis.*

what difference is there betweene the feast of the dead, which was solemnized in Rome in the moneth of February, and that which is now celebrated in Nouember[x], vpon the morrow after All-Saints day, inuented by the Abbot of Clugny[y], approued by *Iohn* the sixt, Bishop of Rome, and all the Churches commanded to obserue the same? And touching prayers for the dead, what? This manner of doctrine was not knowne among the Iewes, vntill they began to frequent other nations, according to that which the author of the Apocryphall bookes of the Machabees[z] sayth: *They did not*, saith he, *set by the honour of their Fathers, but liked the glory of the Gentiles best of all.* These be the prayers, whereof *Arnobius* one of the most auncient[a] Christian writers maketh mention: what doe they meane (saith hee) those ceremonies of secret arts, wherein you speake vnto I know not what powers, to the end that they may be fauourable vnto you, and may not let you when you are about to returne to heauen? Item[b] *Their wise men doe warrant vnto them, commendatitias preces, certaine recommended prayers, by the which hauing pacified certaine powers, they make the way to heauen more easy for them.* What is to bee found there that your Friers doe not practise? And doth not S. *Austin*[c] finde some comfort for the dead in *Virgil*, through the prayers of the liuing? As for the offriugs for the dead, wee haue them in *Homer*[d];

Α᾽μφ᾽ αὐτῷ ᾽ χόας χέομεν πᾶσι νεκύεσσι.
Πρῶτα μελαιχρὴ τὸ μετόπισθε δ᾽ ἠδὺ οἶνῳ, &c.

[x] *Rat. diuin. off. lib. 7. rubr. de officio mortuorũ apud Durand.*
[y] *Bergomen. supplem. chron. l. 12.*
[z] *Lib. 2. Mach. c. 4.*
[a] *Aduersus Gentes. lib. 2. nũ. 11.*
[b] *Idem num. 44.*
[c] *De ciuit Dei. li. 21. cap. 27. Euiq; sui memores alios facere merendo.*
[d] *Odyss. Λ.*

And in *Virgil.*

Hic [c] *duo rite mero libans carchesia Bacchho*
Fundit humi, duo lacte nouo, duo sanguine sacro:
Purpureosq; iacit flores, ac talia fatur:
Salue sancte parens, iterum saluete recepti
Nequicquam cineres, animaq; umbraq, paternæ.

[c] *Inde infernum vinum. Trebatio apud Arnobium Lib. 7. & Festo.*

In *Tertullian* [f] wee haue *Oblationes pro defunctis* Where *Rhenanus* noteth, that from thence proceeded the beginning of anniuersaries. But the *Index Expurgatorius* of the low countries will haue it corrected, antiquitie in stead of beginning: and the Spanish one will haue it scraped out, although their *Parmelius* say the same, *Anniuersariorum cum eleemosynis.*

[f] *De corn. milit. cap. 3.*

Veni etiam Domine Iesu.

THE HARMONIE AND AGREEMENT of the Romish CHURCH with IUDAISME.

The second Conformitie.

THE PREFACE,
To thoſe of the Romiſh CHVRCH.

MY Maſters, we ſhall be briefe in the deſcription of the harmony, which is betweene your Church and Iudaiſme. For if we would ſearch narrowly that great heape of ceremonies, which hath beene tranſported from the ceremoniall law into yours, wee ſhould neuer haue done, and the reading thereof might perhaps be tedious, for the prolixitie of the ſame. And truely if we ſearch well the fountaine of all your ceremonies, whereby the pure ſeruice of God hath beene made not honourable, but by little and little hath beene diſguiſed and transfigured, and in end conuerted into Idolatry and vngodlineſſe; we ſhould finde them to be as many remnants of Iudaiſme, if we adde vnto them that which hath beene taken out of the puddle of Gentiliſme, as we haue declared in the conformitie preceding. It is after this manner, that ſo cunningly you haue mingled together with your deuotions, rules and

ceremonies, not onely the Mythologies of the Pagans, but that also which in old times was appointed for his people, at this time neuertheleſſe aboliſhed through the comming of our Sauiour Chriſt Ieſus, who hauing fully executed the charge which the heauenly Father had committed vnto him, hath done all that was neceſſary for deliuering of vs from the ſecond death, and to purchaſe vnto vs life euerlaſting, as it was promiſed vnto the Fathers, euen when the firſt ſinne was committed, and afterwards figured and ſhadowed by the Ceremonies of the whole outward ſeruice of the Church of Iſrael. Seeing therefore that he hath fully and perfectly accompliſhed all whatſoeuer was promiſed and foretold, as well of his perſon as of his office, and that he hath put an end to all the ſhadowes of the legall ceremonies, wherefore haue you reſtored againe the greater part of thoſe types which were practiſed vnder the Leuiticall gouernement? Thoſe ceremoniall lawes were eyther perſonall, or were appointed for the daily and ordinary ſeruice of the Tabernacle, or for the vſe of ſacrifices, purifications, expiations and ſuch other ſhadowes of this auncient pedagogie, which God had ordained, as well to ſeparate his choſen people from the Idolatrous nations, to hinder them from forging vnto themſelues any new ſeruices at their pleaſure, and following their owne fancies, as to admoniſh them to nouriſh and confirme their faith, in looking for the great Meſsias, who was ſhadowed by thoſe Ceremonies. All theſe things haue ceaſed; And that thoſe Ceremonies are not acceptable vnto God at this time, it appeareth in this that the Iewiſh policie is no more, the Arke is loſt, the Vrim and Thumim ſuppreſſed,

Rom 1. v. 2.
Col. 2. v. 17.

Deut. 14.
Leuit. 12.

ſed, the citie of Hieruſalem defaced, and the temple deſtroyed, ſo that there is not a ſtone left vpon another, : and what licence ſoeuer the Iewes obtained to reedifie the ſame, as vnder Iulian *the Apoſtate, a mortall foe vnto the Chriſtians , who did contribute himſelfe thereto, yet could they neuer bring it to paſſe. But, as the Gentiles themſelues of thoſe dayes doe witneſſe, fires comming out of the earth, and great thundrings from heauen, conſumed the workemen , and ſcattered the workes which they had begunne , with exceeding great pride and coſt. And where now is the fire conſuming the holocauſtes, the glorie of God among the* Cherubins, *the manifeſt inſpiration of the holy-Spirit vpon the Prophets, the Arke of the couenant, the Oracles which came out of the propitiatory, the* Vrim *and* Thumim, *the Royall and Prieſtly annointing : in a word, all thoſe goodly prerogatiues, wherewith God in old times did beautifie and adorne his people? The whole is no more, and it is certaine that if it had pleaſed God to continue and prolong, as well theſe things, as the ceremonies of the Law , he had not ſuffered the Romane Emperour to ouerthrow Ieruſalem, to deſtroy the ſanctuary, and aboliſh the ſacrifices throughout the whole earth. And thoſe vtter deſolations which haue happened vnto this people through his permiſſion, and were foretold in old times by the propheticall Oracles, doe ſufficiently ſhew the bill of diuorcement which God hath ſent to thoſe types and ſhadowes, whereof alſo we did not ſtand any more in neede : ſith the truth hath beene manifeſted both vnto their eyes and yours. And ſince it is ſo, wherefore haue you ſet them vp againe? You haue loaded your ſelues with ſo heauy a bur-*

Ammian Marcel. lib. 23.

Dan. 9.

burden of diuerſe ceremonies, that you haue not beene contented with the reliques of Iudaiſme, and to practiſe the ſame, yea, and you haue made no difficultie to put forth your prophane hands vnto the holy Sanctuary of the miraculous workes of Chriſt Ieſus. And what? Know you not well enough that, that which he hath ſaid and done, wherein hee would be imitated of his owne, ought to be referred vnto the practiſe of perfect pietie that is due to God, and to the true and perfect charitie which he hath ſhewed vnto vs? But doe you not counterfeit Chriſt Ieſus in things, which hee neuer did, to that end that he might be followed and imitated therein? For howbeit it be not borrowed from Iudaiſme: yet it is an indecent imitation, and voide of all reaſon.

(***)

THE

THE SECOND CONFORMITIE.

CHAP. I.

Of Lent.



E faſted forty dayes and forty nights without eating any thing, prouing by this miraculous worke, that the preaching of the Goſpell, whereinto he entred, was a doctrine deſcended from heauen, and not of men; the doctrine of the law hauing alſo beene authorized in *Moyſes*[a] by the like miracle. You will haue this inſtitution of Lent to proceede from that faſting, which Chriſt Ieſus practized once in all his life, which you reiterate euery yeere: and God knoweth with what abſtinence! We confeſſe that ſome auncient Fathers haue made mention thereof, but went other-

[a] *Exod.* 4.

otherwaies to worke then you doe, as it is to bee seene in the tripartite Historie [b] in these words: *Concerning fasts which are vsed before Easter, it is manifest that in diuers places they haue beene diuersly obserued: for in Rome they fast three weekes before Easter, the Satterday and Sunday being excepted: In Illyrium, in Grecia, in Alexandria, six weekes, and doe call this time Lent. Others begin the fast, seauen weekes before the feast, although they fast but fifteene dayes, making certaine interualles, and neuertheless call that time Lent. And I wonder how all these, although they agree not in the number of the dayes, yet notwithstanding they agree all in one to name it Lent. Some shew a reason for this name, which is of their owne inuention. Some are found to differ, not onely in the number of the dayes, but likewise in the abstinence from meates; some abstaining from all manner of beasts; others from all other beasts saue fishes, others besides fishes doe nourish themselues with those fowles, which (according to* Moyses) *they say were begotten of the waters; others abstaining from all manner of fruits that haue hard shels, and from egges: some others eating nothing but dry bread, and some eating nothing at all. Some there are, who after that they haue fasted till nine of the clock, vse diuers kinds of meates.* Wee haue the rather copied this testimony at length, that wee may shew how that the historiographer placeth all these without the faith, yea and without the Apostolique tradition, leauing them indifferent to euery one. And why then doe you make the same a parcell of Gods seruice, who threatneth the transgressors with no lesse punishment

[b] *Socrates hist. Eccles. lib. 5. c. 21.*

nishment then eternall damnation? The doctors of your religion confesse openly, that they haue borrowed from the auncient ceremonies of the Law, the pattetne of the fasts of the foure Imber weekes, as it is written in the booke of the decrees[c]: That the custome of the Iewes is the welspring and fountaine, whereunto the Church ought to haue her refuge, to the end that her good intention may bee well and deuoutly protected. And *Durandus*[d] the Schoole-man declareth most euidently, that it is a thing well knowne, that all your fasts are cast in the same molde: because from the fast of the Spring, vntill that of the Sommer, there are iust fourteene weekes, which answere to the fourteene generations from *Abraham* vnto *Dauid*: and as in like manner there are as many from *Dauid* vnto King *Iechonias*, and from *Iechonias* vnto *Christ*, so the Romish Church hath suffered fourteene weekes to passe from the Sommers fast vnto the fast of Autumne, & as much from the fast of Autumne vnto that of Winter. Are not these mysteries drawne out of a very deepe pit? The speculations of the Thalmudistes haue serued for a ladder to descend thereunto. Let vs prosequute your imitations.

[c] *Can Ieiunium. dist. 76.*

[d] *Durand in rat. diuin. offic. lib. 6. cap. 6. rubr de quarta feria, & ieiunijs quatuor temporum.*

CHAP. II.

Of Spittle.

Ioa 9. Marc.7.

Hephphatah.

Raba. de instit. Clericorum.lib.1. cap.27. De consecr.dist.4. Can. Postea. can.ante.

TO counterfeit the miracle of Iesus Christ wrought on him that was borne blinde, you haue added spittle vnto Baptisme,and likewise this Syrian word *Hephphatah*, which our Sauiour vsed in healing of the man that was deafe and stammered in his speech: And to what purpose that? Where is the opening that you make of the eyes and eares of those that neither heare nor see? If it hath pleased the Lord to vse these outward meanes, yea although contrary (according to mans iudgement) in the diseases whereof we speake, to declare that there is no fleshly thing in his worke, and that hee worketh in vs after an admirable manner, which surpasseth the capacitie of men: to what purpose is it to conforme yourselues vnto him in that, sith the effects proue contrary?

CHAP. III.

Of Blowing.

Ioa.20.

IEsus Christ to bestow some new vertue on his Apostles, that they might faithfully discharge so waighty affaires as hee committed vnto them,hath giuen them the earnest penny of his holy

ly Ghoſt, by breathing on them, and ſaying to them, *receiue the holy Ghoſt*: vſing a vilible ſigne, that he might make that the more manifeſt which he did, and that he might the better imprint in his Apoſtles hearts, that the holy office of preaching was altogether heauenly, and did not proceede from the inuentions of men. And your ſuffragants and Biſhops, doe they not vſe blowing at the making of their Prieſts, through a moſt impertinent imitation of Ieſus Chriſt? What a blaſphemy I beſeech you, to counterfeit that which the Mediator and Redeemer of the world hath done, in ſo farre as hee is God eternall, who ought to bee reuerenced and worſhipped, and not imitatdd.

CHAP. IIII.

Of the Sacrificer and vniuerſall Biſhop.

IEſus Chriſt is the ſoueraigne Sacrificer, who through the oblation of himſelfe once made on the Croſſe, hath reconciled & ſanctified vs all for euer vnto God his Father, it is hee who hath euer beene the mouth of his Father, that he might teach vs the doctrine of ſaluation, hauing euen ſpoken by the Prophets through the inſpiration of his holy Spirit: and who in end, hauing declared with his owne mouth the will of his Father, hath ſince that time ſent, and ſendeth yet euery day his faithfull paſtors and miniſters to builde vp his

Rom.3. Heb.10. 1.Pet.1. Ioan.15. Eph.4. Galat.3. 1.Cor.1.

his ſpirituall dwelling place: it is he that was made a curſe for vs, to the end, that he might become a bleſsing vnto vs, that is to ſay, wiſedome, righteouſneſſe, ſanctification, and redemption: it is he that was figured by the ſoueraigne ſacrificer of the Iewiſh Nation: but who is onely after the order of *Melchiſedech*, both ſouereigne Sacrificer and the onely Sacrifice together. But doe you not ſay that the Pope is Sacrificer after the ſame order? Vniuerſal Biſhop, father of all Prieſts and Leuites, hauing the ſame priuiledges and prerogatiues which the great Sacrificer of the ancient couenant was wont to haue? But where ſhall we finde that this oecumenique Pope was ordained by God? He of the old Teſtament together with the whole outward ceremonies of the tabernacle had their warrant out of the word of God: which ſeeing it belongeth not vnto your Biſhop pretended vniuerſall, wherfore would you make a ſhow of him, and inſtall him openly as ſoueraigne of the whole Church? We will confeſſe indeed that he hath ſucceeded *Caiphas*, with whom he hath great conformitie: for like as this fellow bought for readie money that ſo holy and precious office, which repreſented the true, vniuerſall, and eternall head of the Church, ſo alſo the other ſelleth his ſpirituall offices: and they are come ſo farre, that they haue cauſed the taxes to be printed: and thereafter according to the example of *Caiphas*, he hath (howbeit in vaine) ſought all poſſible meanes, whether it were by violence, or by all kinde of ſnares, to ſtop the courſe of the veritie: and like as *Caiphas* proceeding

Mantuan. faſt 4
--Venalia Romæ
Templa, ſacerdotes, altaria, ſacra, coronæ,
Ignis, thura, preces, cœlum eſt venale, Deuſq; Idem ibidem.
--Romana grauis maculata veneno
Curia, quæ ſpargit terras contagia in omnes.
Poſtremùm eſt oppreſſa fides, expoſta rapinis
Vndiq; et in prædam populis proiecta cruentis.
Acti⁹ Sannazar.
Vendit Alexander cœlos, altaria, Chriſtum.
Idem.
Sacra ſub extrema ſi fortè requiritis hora
Cur Leo non poterat ſumere? vendiderat.

proceeding againſt *Ieſus Chriſt* aſſembled a councell, being accompanied with the Doctors of the Law, and the famous auncient gouernours of the people, of whom the great Councell of ſeuentie was compoſed, which was eſtabliſhed by the ordinance of God: ſo likewiſe the laſt refuge of your vniuerſall Biſhop, is vnto thoſe gallant councels, where he will needs be both iudge and partie, as it was ſeene in this laſt that was holden in the towne of Trent. Finally, like as *Caiphas* to the end that he might perſwade thoſe that were preſent, that the great zeale of Gods glory did moue him onely, whether it was in queſtioning, or condemning of *Chriſt Ieſus*, laboured to perſwade them falſely that he neuer anſwered directly to the purpoſe vnleſſe he had firſt beene forced by ſome adiuration: ſo your Biſhop of Rome obſerueth the ſame method of proceeding in our time, in ſuch criminall actions as are intended againſt the children of God.

CHAP. V.

Of the Church Repreſentatiue.

AND what ſhall we ſay of your Church, which you name repreſentatiue, and of your whole Eccleſiaſticall hierarchy? You teach, that like as vnder the Law, there was many Leuiticall ſacrificers, which had the charge of the ordinary

ordinary ſacrifices by turnes; ſo alſo in the church there muſt be Prieſts, whoſe office is to conſecrate the true and naturall body of Chriſt Ieſus, and to make his myſticall bodie perfect: who doe all affirme that they are of the generation and tribe of *Leui*, as it is to be ſeene in your decrees. The Deacons (you write [a]) haue ſucceeded vnto the Leuites: the Subdeacons vnto the Nathinneans: the Porters vnto thoſe which had the ſame charge in *Salomons* temple: the Readers vnto the Prophets: and concerning the Exorciſts and Virgers, you do attribute the beginning of theſe vnto the Kings, *Dauid* and *Salomon*. And what is this elſe but to play the Iewes? We confeſſe that the Romiſh Clergie hath ſucceeded vnto falſe Iudaiſme, but with a ſmaller pretence and farre greater corruption, whether it be in the doctrine, or in the externall forme of the Church. Goe to, as I find three ſort of people in Ieruſalem, through whoſe hands the Redeemer of the world paſſed, to wit, the Iewes bearing the name of Gods people, in the meane time open enemies, and exceeding great perſecutors [b] of the ſonne of God; the Romanes, poore infidels without God; and finally, *Herod* and his followers as middle ones betweene theſe two extremities halting on both ſides: ſo alſo may the like number be found in your Church of thoſe that haue plotted againſt Ieſus Chriſt. Your Clergie men which vnder the name of the people of God ſtirred vp & kindled the perſecution among the members of Chriſt Ieſus. Next the poore ignorant ones, who with their implicite or intricate faith,

[a] *Can. decretis. diſt. 21. Polyd. Virg. de inuent. rer. lib. 4. cap. 5.*

[b] *Epheſ. 2.*

faith, differ not much from those Romane Pagans: finally those of the middest, who would baptise a marriage betweene the Gospell and the Masse, as the Herodians did with Gentilisme and Iudaisme: And like as the false Prophets and sacrificers among the Iewes did bragge themselues that they had the Law and the key of knowledge: so doe you say [c] that the Pope hath all manner of knowledge inclosed within his breast: That it belongeth vnto him to giue authoritie to the holy Scripture: That the Decretals are in the same rancke with the Scripture, and that if any person doth attempt against them, his sinnes shall neuer be remitted vnto him: That [d] we ought deuoutly to leane and rest vpon the constitutions and determinations of Councels, which are composed of the Doctors and sophists, whom your Bishops carrie at their arses: That the Bishops are not Counsellers but Iudges of the Scripture: to be briefe, That [e] the Pope is *Caput* (you will know your owne babling) *omnium Pontificum, à quo illi, tanquam à capite membra, descendunt, & de cuius plenitudine omnes accipiunt. Hic est ille Melchisedech, cuius sacerdotium non est cæteris comparatum.* And when will you leaue off doting?

[c] *De constit. Can. licet. in 6. Articulos soluit, Synodumq; facit generalem.*

[d] *Extrauag. de vsu pallii ad honorem. Durand. rat. lib. 1 rub. de Ministris & ordinib. Ecclesiæ. Bellarm. lib. 1. de Conc. cap. 18.*

[e] *Durand. vt sup.*

CHAP. VI.

Of ceremonies.

YOu brag and boast your selues so much of the reading of the Fathers: and why doe you not call to remembrance that which S. [a] *Hierome* writeth; That such as obserue the Iewish ceremonies haue fallen into the snare of the Deuill. And the greater part of your Popish ceremonies are they not from the Iewes? They are so much reuerenced, that it were a mortall sin to reiect the smallest of them: howbeit your owne Canons [b] teach that ceremonies may be changed; That it must be holden for a thing indifferent, that is not against the Catholicke faith, neither yet against good manners; That such customes as haue beene brought in, according to the diuersitie of times, of wits, or of places, ought to be cut away whensoeuer opportunitie is offered: the reason being annexed thereunto; which is because they oppresse religion with a seruile burden, which the mercy of God will haue to be free in the celebration of a few sacraments, the same being most perspicuous and euident. Wherefore then doe you ouerlode the Church with this burden so weightie? Wherefore, I say, doe you restore againe those Iewish ceremonies already suppressed by the truth of the Euangell? Why doe you not content your selues with the Apostolicke simplicitie? How well did S. *Gregorie* [c] *Nazianzene* say, That God ought not

[a] *Epistola 11.*

[b] *Can. illa. dist. 12. Can. omnia talia. dist. 12. Can. regulæ dist. 29. Can Clericus. dist. 41. Can. si quis. dist. 30.*

[c] *Aduersus Iulian. oratione secunda.*

not to be honoured by outward ceremonies, but by the puritie of the ſoule, by the ioy of the Spirit, by heauenly meditations, which are the lampes that giue light vnto the whole body of the church. And what would S. *Auſtin* ſay if he were aliue againe, and did behold this great maſſe of ceremonies, wherewith the poore ſoules are ouerburdened and ſmoothered? Truly he ſhould haue cauſe to renew his complaints, which, while he was yet aliue, he left vnto vs in his admirable [d] writs. And would to God that S. [e] *Bernards* wiſh were in your hearts and mouths, who deſired to ſee a good Councell, wherein ceremonies and traditions might not be ſtubbornely defended, nor ſuperſtitiouſly obſerued. But let vs returne to your Church repreſentatiue.

[d] *Ad Ianuar. epiſt. 86.*
[e] *Bernard. epiſt. 91.*

CHAP. VII.

Of Cardinals.

AND from whence ſhall we ſay that your Cardinals are come? Thoſe Cardinals, I ſay, who being pickt out of the order of great Lords doe exhauſt and emptie Kingdomes through their vanities and ſuperfluities? You ſhall peruſe that which the venerable Cardinall of *Cambray* [a], and one of your French men, to wit, *Nicolas de Clemangis* [b] haue written, as likewiſe the Councell [c] of *Conſtance*, which proponed a reformation:

[a] *Lib. de reformat. Eccleſ.*
[b] *Lib. de ruina & reparat. Eccleſiæ.*
[c] *Seſſ. 41.*

mation: I will be content here to produce onely *Andreas Barbatius*, who in a little Treatise that he compiled of the beginning of Cardinals, doth attribute the same vnto that which is written[d], *Domini enim sunt cardines terræ, & posuit super eos orbem*: which was said before by the Canonist *Ostiensis*. And what is it to corrupt the Scripture, if this be not? Behold then your Church repleniſhed with Sacrificers, with Leuites, and other officers: who keepe their ranckes in the Chauncels of your Temples, and sing their course about, one after another (a manner of doing which they attribute[e] to King *Dauid*) although the primitiue Christians did sing together.

[d] 1. Sam. 2.

[e] *Ioseph antiq. Iudaic. lib. 7.*

CHAP. VIII.

Of Sacrifices and Altars.

WHat doe you lacke more but sacrifices and altars? We say indeed that our Lord being Sacrificer after the order of *Melchisedech*, hath left no sacrifice to be reiterated for the remission of sinnes, hath ordained no Sacrificers after him to offer him vp: but Bishops and Pastors indeed to minister his Word and Sacraments vnto vs, the seales of the promises contained in the same, who by a translation, but not properly may be termed Sacrificers, and their charges and offices sacrifices, but after the same

ſame manner that S. *Paul* ſayth, That he ſacrificeth the Goſpell, that the Fathers ſay that to preach the Goſpell is the worke of a Sacrificer. And what ſay you? As in old times the Church of *Iſrael* had a ſacrifice, which was offered vp euery day: ſo alſo you boaſt your ſelues, that euery day in your Maſſe, you offer a propitiatorie ſacrifice without bloud, for the ſinnes of the quicke and the dead. Verily I confeſſe that you differ from the Iewes, in ſo much as you ſing not your Maſſes at night, vnleſſe it be at Chriſtmaſſe in the mid-night, and in ſome extraordinarie caſe, and by the Popes diſpenſation: But you cannot deny that you haue framed your Maſſe after the Leuiticall morning and euening ſacrifices, and your Sacrificers after the manner of thoſe that were eſtabliſhed in the auncient law: although you ought not to be ignorant, ſpeaking of Sacrificers as they are taken properly, that among Chriſtians there is none, becauſe there is no more ſacrifices according to their proper ſignification. If by ſacrifice we vnderſtand ἱερὸν ἔργον, euery holy worke, behold then we agree: But it is certaine that the faithfull are ſuch according vnto S. *Peter*[a], by powring forth their prayers, and conſecrating their liues vnto GOD through Chriſt Ieſus. And at what gate then, or rather at what window did the Maſſe enter into the Church? You borrow it from the Hebrewes, and for ſo much as you haue red in the holy Scripture[b], *Miſsah nidbath iadecha aſher titten caaſher*; You thinke verily that you haue found out ſome warme and ſunnie place of refuge for your Maſſe,

[a] 1. *Pet.* 2.

[b] *Deut.* 16.

euen as if the Maſſe could be that homage, which the people by Gods ordinance did offer once in the yeare, of the firſt fruits euery one according to his meanes, and as the Lord had bleſſed him. All ſuch [c] as are skilfull in the Hebrew tongue haue vnderſtood by this word a voluntary oblation out of their owne hands, ſuch as pleaſed them beſt, according to their faculties and meanes. To build then vpon this place of *Moſes*, that pretended ſacrifice, is no more to the purpoſe, then if a ſtage player would proue and confirme his odde pranks and ſouple trickes, by the ſame place of Scripture. The deſire that I haue to be briefe ſhall ſtop my pen, and I ſhall be content to ſhew vnto you that the Sacrificers of the new couenant are but Stewards of the word, and of the Lords Sacraments, for as much, ſayth [d] Saint *Chryſoſtome* and *Gregorie Nazianzene* vnto vs, as by the ſword of the word of God, they doe ſacrifice and offer vp the people to God: wherefore it followeth from thence that we haue no need of materiall altars. There [e] was no altars in the primitiue Church, but tables onely, appoynted partly for receiuing of the offerings, partly for participation of the holy Supper. And what is the vſe thereof among you? In the verie text of the [f] Decrees, it is ſaid that the cuſtome of anointing altars, and adorning them with fine knackes, hath proceeded from the Iewes. And behold what is written: That if the Iewes who ſerued onely darke ſhaddowes and types, haue done it, with far more reaſon ought we to do the ſame, vnto whom the truth is reuealed. And thereupon the

[c] *Hieronym. Paulus Fagius in verſ. Chaldaica. Arias Montanus Pagninus in Theſau. Munſterus. Rabbi Abrah. in ſuis comment.*

[d] *Paſſim.*

[e] *Minutius Felix in octauiano. Optatus M. Leuit. lib. 6.*

[f] *Can. Conſecrationem §. qualiter ergo. de Conſec. diſt. 1.*

the glosse addeth moreouer this obseruation; remarke how that there may be good and sufficient arguments grounded vpon the example of Iewes and Infidels. And from whence haue those goodly vessels, iewels, candlestickes, and other ornaments belonging to the altars, beene borrowed but from Iudaisme?

CHAP. IX.

Of Priests Garments.

BEhold in your Religion Sacrificers as they are taken properly: behold altars also, not by translation, but after the Iewish manner; where are your Priestly vestures now, to the end that your Priest may not appeare before the altar in your Church with lesse state and pompe, then did the Leuiticall Sacrificer before the altar of the Tabernacle? In the primitiue [a] Church the garments were indifferent in the celebration of the mysteries, afterwards they became different but simple: and this simplicitie was corrupted vnder *Gregorie*, through the imitation of Gentilisme, as we haue declared in the conformitie preceeding: and of Iudaisme, according to *Rabanus* [b], who taketh the paines to reckon them one by one, which we would set downe here at length, if we were desirous to inlarge our Booke. And will you denie that the greater part of the garments which your

[a] *Walafrid. Strabo de rebus Ecclesiæ c. 24.*

[b] *Rabanus Maurus institut. Cleric. lib. 1. c. 14. & sequent.*

Prieſts vſe in your Temples, hath beene borrowed from the Leuits and Iewiſh Sacrificers? All the world perceiueth that the modell of all the inſtitutions, and myſteries that you Romiſh Catholicks haue, is generally framed [c] after the paterne of the auncient *Iſraelites* (though ſome of them, I grant, may be ſoberly and moderatly vſed, ſo it be without ſuperſtition) which haue lent you the needle and thread, wherewith your Church hath ſowed all thoſe goodly Dalmatique veſtures and ierkins of cloth of gold, of ſiluer and of ſilke, very richly imbrodered, as likewiſe the hoods, rochets, chanons, furres, miters, and long robes. You [d] acknowledge that the girdle that your Prieſt vſeth, was repreſented by that which girded the Ephod about; that was aboue the garments of the ſoueraigne Leuiticall Sacrificer: your Amice [e] by the miter: your Albe by the tunicle: the cope by that robe that was ſhorter then the tunicle which was without ſleeues, and was put on by thruſting of the head out at a hole that was aboue: that your Croſier ſtaues haue ſucceeded to the rod of *Moſes:* that the [f] *Nazareans* are the authors of your ſhauen heads. And who doth not perceiue here that Iudaiſme buddeth out againe in your Church?

[c] *Vide Ioſeph. lib. 1. de bello Iudaico: & Hieronymum in lib. de veſte ſacerdot. ad Fabiolam.*

[d] *Durand. rit. lib. 3. rubr. de indument.*

[e] *Innocentius de offic. Miſſæ.*

[f] *Ioſeph. lib. 4. antiq.*

CHAP.

CHAP. X.

Of Temples.

IN the end, like as the falſe Prophets in old times cried out; The Temple of the Lord, the Temple of the Lord, the Law ſhall not depart from the Sacrificer: ſo likewiſe to ſet your idoles to ſale, you doe nothing but extoll the holineſſe of the places, whereunto the poore ſuperſtitious ones doe runne in pilgrimage, witneſſe your preachings and writes, amongſt others, touching that which you name our Ladie of *Loretto*, vnto which place you haue made the credulous pilgrimes beleeue, that an image was brought downe from heauen, and that the Angels brought a Chappell through the aire from one place to another, the whole being grounded on a heare ſay of ſome ſuperſtitious perſons. In ſtead of *Salomons* Temple, you haue builded a million, following therein the footſteps of the Samaritanes your predeceſſors, which on euery high place, and hillocke, and vnder euery high tree builded and ſet vp chappels, altars, and idoles. We are not ignorant what was the vſe [a] of the Iewiſh Temple erected by *Salomon*. We abhorre the abuſe, which hauing beene declared by [b] *Ieremie*, he was readie to be condemned to death: and S. [c] *Steuen* was ſtoned. In like manner; we deteſt thoſe ſuperſtitions which haue beene brought in, whether it be in regard of the dedications of your Temples, as we ſhall make mention, or

[a] 1. Reg. 8.

[b] *Ierem.* 26.
[c] *Act.* 6.

or of that which is contained in your oiles, your holy water, your croſſes, your reliques, your puppets, and ſuch like traſh being forged & dreamed according to your good intentions. And what is that, to make a den [d] of theeues of that, which ought to be addicted [e] vnto the true ſeruice of the Eternall? So like as when robberies ſurpriſed the place of prayer vnder the Synagogue, *Chriſt Ieſus* thought it no ſcorne to returne into the wildernes and enter into priuate houſes: ſo likewiſe are we pleaſed to ſerue God in caues and Church-yards as the primitiue Chriſtians did, rather then to pollute our ſelues by frequẽting thoſe places ſo much prophaned.

[d] *Math. 21.*

[e] *Jerem. 30.*

CHAP. XI.

Of Reliques.

THe Phariſies garniſhed the ſepulchers of the Prophets: ſo doe you, in decking the ſhrines and tombes of the Apoſtles, of Martyrs and other Saints. And when your Popes builded the *Sancta ſanctorum* at Rome in the Church of *Lateran*, did they not reſtore againe the holy place which God in old times had ordained in his Temple of Ieruſalem, called in the Hebrew language *Kodech Kadaſchim?* Truth it is that the God of hoſts, the Holy of Holy did there ſhew forth his Maieſtie, to the intent that he might inſtruct

Math. 23.

ſtruct his people in the knowledge of his will, and did appoint the propitiatorie to be kept therein, which was a type of Chriſt: and the tables of the Law, which the Lord commanded *Moſes* to cloſe therein, together with the rod of *Moſes*, and a glaſſe full of the *Manna* of the Deſert, in token of the fauour which he had ſhewen vnto them for Chriſt Ieſus his ſake, who is the true propitiatorie. In ſtead of all theſe, you haue locked within your *Sancta ſanctorum* of Rome (a place whereinto women are not admitted) the fore-skinne of our Sauiour, with his ſlippers, and his nauell, *Aarons* rod, a glaſſe of *Manna*, with another arke of the couenant.

CHAP. XII.

Of holy Water.

LEt vs come to your holy water. Is it not grounded [a] vpon the imitation of that holy water, which God ordained by *Moſes*, namely, to iudge of the guiltineſſe or innocencie of the woman that was accuſed of adultery? But let vs hearken vnto that which your [b] *Durandus* ſayth. *This luſtrall water according vnto the teſtimonie of Pope* Cyprian, *hath power to ſanctifie, according to that which is written by the* [c] *Prophet: Then will I powre cleane water vpon you, and you ſhall be cleane: yea from all your filthineſſe, and from all your idoles*

[a] *Num. 5.*

[b] *Durand. rat. diuinor. off. lib. 4. rubr de aqua benedicta.*

[c] *Ezech. 36.*

idoles will I cleanse you. A new heart will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your bodie, and I will giue you an heart of flesh. And I will put my spirit within you. And a little after, *the water of aspersion cleanseth.* And from thence he concludeth: *it appeareth therefore that the aspersion of this water, is a washing vnto saluation, and is fit to wipe away the ordinarie sinnes of men, euen as the ashes of the Cow were in the old Testament.* Is not this well concluded? And from whence should Pope *Alexander* [d] the first of that name haue learned this, whom they make the author of the consecration of this water: but from that which was practised in old times by Gods commaundement among the people of *Israel?* He had read that *Moses* [e] had taken away the bitternesse of the waters of *Mara*, and had made them sweete, by causing wood to be throwne therein: That [f] God healed the Leprosie of *Naaman* the Syrian by the waters of Iordan, at the prayer of *Eliseus* the Prophet: That [g] he had giuen to the poole of the sheepe at Ierusalem, the propertie to make him recouer of any diseases whatsoeuer, that first stepped thereinto, after the Angel had troubled the water. This sillie man thought [h] that his enchanted water should haue the like force. And although the lustrall water, wherewith the Leuites were purified, was a type of Christ Iesus his bloud: yet notwithstanding, as if this bloud were not sufficient for the purging of the faithfull, he hath ordained this water with the application of the same vertue, witnesse this ryme,

[d] *De consecrat. dist. 3. Can. Aquam.*

[e] *Exod. 15.*

[f] *2. Reg. 5.*

[g] *Ioan. 5.*

[h] *Thom. part. 4. quæst 71. art. 2. & in Math. 6.*

Aqua

Aqua benedicta sit nobis salus & vita. And let vs see how this iollie Pope [i] doth frame his argument: *if the ashes of the dead Cow*, sayth he, *being sprinkled among the people, did sanctifie and cleanse them: how much more the coniured water, being mingled with salt, and hallowed by godly prayers, ought to haue this power to purge and sanctifie the people?* So in stead of the bloud of Christ Iesus they offer coniured water vnto the Church. The Iesuite *Richeome* [k] sayth, that you haue the custome of holy water from the Apostolicke institution, yet doth not cite any one place of Scripture. His fellow [l] *Bellarmine* is against him in that: for he saith, *Nil deesse ad aquam benedictam, nisi diuinam institutionem, quominus sit sacramentum.* And in the table of the same Booke at the letter A. *Aqua benedicta*, sayth he, *non a Deo instituta est, sed ab Ecclesia, & ideo non est Sacramentum.* Seeing therefore that he doth freely acknowledge that this water hath not beene instituted by God, it remaineth to goe and search out the first authors, the rather, seeing that the true Church of God hath kept her selfe well from authorising so great a blasphemie. Now they are made manifest vnto vs by [m] *Epiphanius* Bishop of *Salamis*, to wit, either the Samaritanes, among whom the vse of lustrall water was verie frequent: or the Hemerobaptists, whom he ranckeeth [n] in the fourth sect of the Iewes, so termed, because they washed themselues euery day with hallowed water, wherewith notwithstanding you are content to sprinkle your selues onely, abusing immediately thereafter the verse of the good penitentiall

[i] *De consecr. dist. 3. Can. Aquam.*

[k] In his first discourse of miracles.

[l] *Bellarm. tom. 2. pag.* 12. of the first edition.

[m] *Epiphan. cont. hæres. lib. 1. tom. 1. sect. 9.*

[n] *Epist. ibidem. sect.* 17.

tentiall Psalme[o], which *David* made in detestation of his adulterie: *Purge me with hyssope, and I shalbe cleane, wash me and I shall be whiter then snow.* Wherein he meaneth of the ceremonies of the [p] Law. And what likenesse hath that with your aspersions?

[o] *Psal. 51.*

[p] *Num. 19. Leuit. 14.*

CHAP. XIII.

Of the Creame and anointing.

MOreouer you teach all with one accord, that the glorie and luster of your Chrismes and annointings, wherwith the whole Hierarchie of your Priests is greased, proceedeth [a] from no other origine but from the shaddows and figures of the Iewish Law, notwithstanding that Christ Iesus had alreadie abolished them through his comming. I suspect you will alledge *Denys*, called [b] *Areopagite*, who will haue the composition of the Chrisme to be peculiar vnto Bishops onely: but we say that it was not many ages after, which long after it was brought in, was common to all Priests. The vse of this Chrisme is frequent in your greatest mysteries, and chiefly in the benediction of your *Agnus Dei*, as this braue poesie testifieth[c],

[a] *Ioseph. Antiquit. lib. 6.*

[b] *De cælesti Hierar. cap. 4. part. 1. & 2.*

[c] *Lib. 1. Ceremon. Pon. ti. 7.*

Balsamus, & cera munda, cum Chrismatis vnda;
Conficiunt agnum, quod munus, do tibi magnum.

Fronte

Fronte velut natum, per myſtica ſanctificatum.
Fulgura deſurſum depellit, omne malignum
Peccatum frangit, vt Chriſti ſanguis, & angit.

CHAP. XIIII.

Of waſhing of the feete.

CHriſt Ieſus before he did inſtitute the holy Supper, waſhed his Diſciples feete, willing thereby (according to the cuſtome of the Countrey, and of thoſe dayes in waſhing the feete of ſuch as they lodged in their houſes for nothing, as it may be ſeene throughout the whole Scripture) to declare what the dutie of hoſpitalitie and charitie was, euen of the greateſt toward the meaneſt ſort, as the Apoſtle alſo maketh mention, and in that ſenſe commaunding vs, to waſh one anothers feete. But in ſtead of imitating him after this manner, behold a ſtage-play as you groſſely abuſe it brought into the Church, to waſh the feete of twelue poore ones vpon Mandy Thurſday, as you terme it.

Luke 7.

1. Timoth. 5.

CHAP.

CHAP. XV.

Of extreme Vnction.

THe Apoſtles, as it is to be preſumed, following their maſters commaundement, added ſometimes vnto the wonderfull healing of diſeaſes an annointing with oile. And behold thereupon a new Sacrament of extreme Vnction, continued and practiſed ſo idlely & vnprofitably, after that this extraordinarie gift of healing hath ceaſed, hauing beene giuen vnto them for a certaine time onely, and till the preaching of the Goſpell were furniſhed with ſufficient authoritie againſt the greateſt vnbeleeuers.

CHAP. XVI.

Of the Dedication of Temples.

AND in the dedication of your Temples doe you not play the Iewes? Let vs giue eare to the reaſons that you vſe. *The Iewes*, ſay the Canons[a], *had certaine places, where they ſacrificed, which were hallowed by heauenly and ſolemne prayers, and offered their offerings to God no where elſe. If the Iewes therefore, who ſerued the ſhadow of the Law obſerued this ceremonie, with farre more reaſon ought we to doe the ſame, vnto whom the truth is*

[a] *De Conſecr. diſt. 1. Can. Conſecrationem. §. Qualiter.*

is reuealed, and grace is giuen by Chriſt: namely [b] *to build Temples, to decore them after the braueſt manner, and to dedicate them through ſacred vnction, together with altars, veſſels, garments, and other ornaments.* Thereafter it is added: *We ought not to celebrate but in ſuch places as are hallowed by Biſhops.* You ſhall acknowledge here, if it pleaſe you, your Gratians ſtile. In the meane time we find no fault with your Temples: we require onely the true vſe thereof, to wit, that God may be called on in the publicke Congregation, his word preached and embraced, the holy Sacraments miniſtred and receiued. For this cauſe hath [c] the temple beene called the houſe of Prayer, for all manner of people generally. *Origen* [d] alſo calleth the Temples of the Chriſtians, houſes of Prayer. *Tertullian* [e] ſayth, that *we doe aſſemble our ſelues in the Temple, firſt for prayer; ſecondly, to heare the leſſon or lecture; thirdly for exhortation, &c.* That which we reprehend, is that which hath proceeded from Iudaiſme, whereunto Chriſt Ieſus hath put ſuch an end, that the Apoſtle [f], comprehending all thoſe ceremonies vnder the name of Circumciſion, ſayth expreſſely; That if one be circumciſed, Chriſt auaileth him nothing: ſo that to gather vp all in one word, whatſoeuer colour of deuotion can be pretended, & what antiquitie ſoeuer can be alledged, all thoſe fopperies, wherethrough by little and litle the true ſeruice of God in ſpirit and veritie, hath beene tranſformed into a moſt hideous fooliſhneſſe, are not onely to be reiected as friuolous and vnprofitable, but alſo to be abhorred: for hauing

[b] *Durand. rat. lib. 1. rubr de dedicatione Eccleſiæ.*

[c] *Eſa. 56. Math. 21.*

[d] *Orig. hom. 2. in Exod.*

[e] *Tertul. Apol. cap. 39.*

[f] *Gal. 5.*

degenered first into superstition, and finally into a detestable impietie. And I will aske you, where is there any Churches in the Popedome that are dedicated vnto *Christ Iesus?* It is to Angels and Saints that they dedicate them, vnto whom they addresse their prayers, their sweete incense, and such other seruices belonging to God alone.

CHAP. XVII.

Of Traditions.

AS touching traditions, vnder the name whereof so many superstitions haue beene by little and little brought into the Christian Church, and are so stoutly defended at this day, that you dare euen terme them Apostolicke, doe you not follow in the introduction thereof, the paterne and modell of your fathers the Iewish Rabbins and Pharisies? As *in* [a] *that they bind heauie burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers: for so much as they doe all their workes to be seene of men, for that they keepe the keys of the Kingdome of Heauen, and they themselues goe not in, neither suffer they them that would enter, to come in: for* [b] *that they proclaime by sound of trumpet their fasts and abstinences: for that they make their Philacteries broad, and would appeare outwardly to be very worshipfull Saints, and are nothing within but*

[a] *Math. 23.*

[b] *Mark. 12. Luke 12.*

but whited Sepulchers. And then your Doctors, whom you call *Magistros nostros:* haue they not borrowed their titles from the Iewish Rabbines? Of whom our Sauiour speaketh [c], that *they loued the greetings in the markets, and to be called of men, our Master.* Your ordinary bragging is, that you haue no tradition or custome, which is not of ten or twelue hundreth yeares standing: and we grant to you a farre longer time, to wit, that you haue of two or three thousand yeares standing & aboue, such as are those which you haue borrowed from Gentilisme, and retained of Iudaisme. And ought they to be the more embraced for that respect? By the contrary, as one of the auncient Fathers sayth, an old custome is an old errour, and ought so much the rather to be abolished.

[c] *Math.* 23.

CHAP. XVIII.

Of Transubstantiation.

LEt vs come to Transubstantiation. Although this word with the doctrine annexed thereto be new (for what Doctor of the primitiue Church hath written that the consecration is perfected by the vertue of these words, *hoc est enim corpus meum?* Neuertheless to the end that you may set the same to sale the better vnto the people, as good and vpright antiquities, you make them proceede from the Iewish Rabbins,

euen as if they had euer dreamed thereof. *Rabbi Moyſes Hadarſan* writing vpon this verſe [a] of the 136. Pſalme. *Lord thou giueſt foode vnto all fleſh*, ſpeaketh in expreſſe termes theſe words; *This text agreeth well, with that which is written in the thirtie fourth Pſalme. Taſt you and ſee, how gracious the Lord is: for the bread and meat which he giueth vnto euery one is his fleſh, and by eating thereof it is changed into fleſh.* Are not theſe very goodly conſequences? No otherwiſe then witches doe milke a Bucke, or the haft of an axe. Although this Iew meaneth that all manner of foode is changed into the fleſh and bloud of the perſon that eateth it, through the digeſtiue power and facultie, yet you would haue gathered your tranſubſtantiation from thence; as likewiſe out of this text of [b] *Moſes*, where *Iacob* foretelling in the agonie of his death, what ſhould happen vnto his children, addreſſing his ſpeech vnto *Iuda* the fourth in order, ſpeaketh theſe words: *He ſhall bind his aſſe foale vnto the vine, and his aſſes colt vntō the beſt vine; he ſhall waſh his garment in wine, and his cloake in the bloud of grapes. His eyes ſhall be red with wine, &c.* And what manner of concluſion can we draw out of theſe words, but that they are figured and hyperbolicall, whereby is ſignified the great plentie and abundance of wine and milke that was to be in the land of *Iuda* at the deuiding thereof? After this manner hath the whole antiquitie vnderſtood it, and neuertheleſſe you would corrupt and peruert the ſenſe thereof, vnder the authoritie of *Rabbi Cohana*, who by the aſſe hath vnderſtood, ſay you, the *Meſsias*, into

[a] *Galatinus de arcanis Cathol. veritatis lib. 10. cap 6. Gabriel Biel in expoſitione Canonis lect. 4.*

[b] *Geneſ. 49. Galat. lib. 10 c. 16. de arcan. Cathol. verit. Garetius de præſentia corporis Chriſti cla. 9. alleg. 1.*

into whose body and blood the wine was to bee transubstantiated. In conscience; is this to speake reuerently of the holy Sacrament? Ought you not to be ashamed of such conclusions? But how should you be so, sith you haue no brow?

CHAP. XIX.

Of the eleuation of the Hoste.

IN the old Testament there was some peace offerings which they vsed to lift vp on high, a ceremonie that signified the eleuation of Christ on the wood of the Crosse. And may it not be from thence that you haue learned to lift vp high the round Host after your consecration? Howsoeuer it bee, your Doctors know not whereof to take holde, whether in regard of the signification of this eleuation of the Hoste; or for that of the Chalice, seeing as yet they haue not determined whether it ought to be lifted aloft couered, or vncouered. And let vs see how well they are versed in the Scripture. Some [a] doe attribute this manner of doing vnto *Dauid*, of whom it is written in these words, naughtily translated out of the Hebrew, *Et ferebatur manibus suis*: whereas the text beareth that *he behaued himselfe like a foole among the hands of those that would haue taken him. Durandus* [b] will haue this ceremonie to be grounded on that which is written: *And I, if I were lift vp from*

[a] *Gerard. Lirich. lib. 3.*

[b] *Durand. lib. 4. de sexta parte Canonis. I. a. 12.*

the earth, will draw all men vnto me. Another[c] that he may the sooner haue done, writeth that the Pope hath so decreed, and hath also granted many indulgences vnto those that shall worship the Hoste, considering the great miracles that haue beene wrought, which neuertheless one[d] of your schoole-men, being of a better conscience, spareth not to say, that they haue beene deuised by the Priests, that they might terrifie the people the more, and keepe them vnder the yoake of this beleefe, in stead of teaching them to worship one only God. S. *Paul* speaketh nothing of this adoration, neyther yet is there any mention made throughout the whole antiquitie. And what hold now might *Arrius*, *Eutiches* and others take of you if they were aliue againe?

[c] *Lin wo. lus de celeb. Missæ.*

[d] *Alexand. Hal. 4 quæst. 53. in 4. art. 3.*

CHAP. XX.

Of Incensing.

THe perfuming with sweete incense was very frequent in the Church of Israel: and was likewise an institution of God. But the Leuiticall seruice being suppressed, why haue you restored it againe? Yet if you did vse the same simply, the sinne would be the lesser: but when as you craue of God that in recompence of the Franckincense he, would bestow on vs the riches of his mercies and compassions, the gifts of his holy

Liturg. Basil. pag. 60.
Liturg. Chrysost. page 85.

holy Spirit, is not this to attribute the remiſſion of ſinnes to the incenſe? Likewiſe in the liturgie that is attributed vnto S. *Iames*, you pray to God that he would receiue the ſame, and bee pleaſed therewith for the ſame purpoſe.

CHAP. XXI.

Of kiſsing of the Biſhops ſhoulder.

IT is likewiſe a cuſtome among you, that the Biſhops Maſſe being finiſhed, which is ſung with greater ſtate then the ordinary ones are, to kiſſe the Biſhops ſhoulder. Behold what your Doctors ſay, the one a Pope[a], and the other a Schoole-man[b]: to wit that by this kiſſing of the ſhoulder, is ſignified that the Biſhop is that Pontife, vnto whom, according vnto the figure of the Law[c], the right ſhoulder of the holeſome peace offerings belonged, and whoſe domination is laid vpon his ſhoulder. And who would not laugh at theſe ſo ſubtile and feriall allegories?

[a] *Innocent. lib. 5. cap. 13. de offic. Miſſæ.*

[b] *Durand racio. lib. 4. part. 4.*

[c] *Iſa. 9.*

CHAP. XXII.

Of Lights.

THe like may bee said of lights. God commanded in his law: *the*[a] *fire vpon the Altar shall burne thereon, and neuer be put out.* And what did that signifie, but that the fire that consumed the holocauste, was a shadow and type of the afflictions and torments, whereby the body of Christ was consumed because of our sinnes? And the perpetuitie of this fire[b] what else did it signifie, but a perpetuall enioying of the fruits proceeding of the afflictions and torments aboue mentioned, which the faithfull doe suffer? And how can you gather your lights and torches from thence? To be briefe, wee will not insert here that which your Canons[b], and one of your Schoole-men teach, who would set this Marchandize to sale as vpright wares,: we shall say onely that the ceremoniall Law, hauing beene a pedagogue vnto the Fathers, to leade them vnto the contemplation and taking hold (among those shadowes) of the light of the truth, which[c] is our Sauiour Christ Iesus, it is folly, yea, impietie to restore them and bring them in vse againe, seeing that Christ Iesus hath suppressed them.

[a] *Leuit.6.*

[b] Of the Mysticall sence of lights. see *Durand.rat. l 6. rubr. de bened. baptis. & rub. de 7.diebus post pascha.*

[c] *Extrauag. de celeb. Missæ cap. finis.*

[d] *Durand. rat. lib.4.rub. de accessu, &c.*

[e] *Galat.3. Heb.10.*

CHAP.

CHAP. XXIII.

Of Celibate.

AS for singlenesse of life, you are directly commanded the same: concubinate is also permitted among you: which is so farre from being excluded from the Church, that it is euen admitted vnto the holy table, witnesse your decrees[a] drawne out of some councell. But to the end that you bee not letted for lacke of proofes, one of your Popes hath made prouision, and hath grounded his chastitie vpon that which the Lord spake[b], *Sanctifie your selues therefore, and bee holy, for I am the Lord your God:* as if holinesse did consist onely in celibate. Wee shall adde vnto the premisses, that celibate proceeded from the Esseans, a very famous sect among the Iewes: and not only celibate, but Monachisme also, whereof the statutes are altogether conforme to the rules of the Esseans, as it may be seene in *Eusebius*[c].

[a] *Can. Isqui. dist. 34. ex Conc. Tolet. Can. 17. Canon. Christiano. dist. 34. Can. tenere dist. 31.*

[b] *Leuit. 20.*

Monachisme.

[c] *Euseb. lib. 8. Euang praparat.*

CHAP. XXIV.

Of the Iubilee.

GOD did institute the Iubilee for the libertie of slaues, for the abolishing of debts, and for restoring againe of those that were put from

from the possession of their fathers inheritances. And although that litterally this institution belonged to the policie of Israel, as well for the possessions, as to vphold and keepe the distinction and separation of their ofspring, which otherwise might haue beene confused: yet so it is, that this ceremonie aymed a little farther, to wit, at Christ, who is the end and scope of the Law, in whose person there is full libertie and ioy promised and giuen to vs, which the faithfull shall inherit after the painefull trauels of this life. And why doe you prophane with your pretended Iubilee, this holy figure already accomplished by our Messias? We haue spoken therof in the conformities which are betweene you and Gentilisme, here wee shall adde onely that you set vp Iudaisme againe, and that you attribute vnto the golden hammer, wherewith the Pope beateth one of the gates of S. *Peters* temple at Rome, called Holy, at the beginning of the Iubilee; that which appertaineth vnto the blood of Christ Iesus, and not to any other, to wit, the remission of sinnes. And finally, the doctrine of the Iubilee importeth as much, as if the blood of Christ were of smaller worth at one time then another.

CHAP.

CHAP. XXV.

Of the conception of the virgin Mary.

YOu keepe holy the feast of the conception of the virgin *Mary*, and beleeue that shee was conceiued without originall sinne, an opinion grounded vpon the Thalmud of the Rabbins, and principally of Rabbi *Iuda*, the sonne of *Simon*, who saith; that the matter whereof the mother of the Messias was to be engendred, was created before *Adam* had sinned, and was thus preserued in a little boxe from generation to generation, without any spot or corruption: and gathereth these misteries out of the words of the Psalme: *O Lord looke downe from heauen, and beholde and visite the plant, that thy right hand hath planted.* And why haue you not learned of S. *Bernard* that shee taketh no delight in those counterfeit honours? Which hee speaketh of purpose of the feast of the Conception; and of *Origene*, That her chiefe honour is to bee saued, iustified, and redeemed through the blood of her sonne. And your idolatrie by the contrary hath mounted vnto such blasphemies, as to attribute vnto the virgin *Mary*, and to transferre vnto her in all your Offices, all whatsoeuer the Prophets and the Psalmist spake of God, and of Iesus Christ. O Lord, how long?

In the booke called the Exposition of Mysteries.

Psal. 80.

Bernard Epist. 174.

CHAP.

CHAP. XXVI.

Of the Lymbus.

EVen to the Lymbus the antichamber of hell, haue you ſtretched forth your armes, that you may draw from thence the tradition of thoſe maſter Carpenters, the Cabaliſts, or the Thalmudiſts. And ſuch as are verſed in the reading of their bookes, know, how that they beleeue[a], that the Patriarches and others the firſt Fathers are ſtill lodging there, and looking for the comming of their Meſſias. And doe you know where they haue found the Godmothers of this building? Euen at hand in the booke of Eccleſiaſtes[b], which ſaith: That there are ſome iuſt men who periſh in their iuſtice. Is not this to ground the borders and ſuburbs of hell vpon a place, which neither farre nor neere approcheth any waies vnto this Thalmudicall expoſition? We are not ignorant what your proofes are concerning the Lymbus, and chiefly how you haue cauſed wreſt that place of S. *Peters*[c], which is ſo much chatted among you, toward that ſide. Howſoeuer the matter goeth, yet it is wonderfull, that you haue thus ſtumbled, and that ſo long agoe: ſith it appeareth manifeſtly that the Apoſtle ſpeaketh not there of the old faithfull Fathers, but contrariwiſe of the vnfaithfull: for example whereof hee bringeth forth thoſe that periſhed in the flood, becauſe they would not hearken vnto Chriſt Ieſus, that

[a] *Marcionē etiã ex parte ſapit illud dogma, quo patrum animæ in inferis dicuntur fuiſſe, teſte Ireneo. l. 1. c. 29.*

[b] *Eccleſ. c. 7. v. 17.*

[c] *1. Pet. 3.*

that preached vnto them ſpiritually by the mouth of *Noah*.

CHAP. XXVII.

Of the Law.

YOu haue that alſo common with the Iewes, who were euill taught, and thinke that the doctrine of the Goſpell aboliſheth the Law. For to what end tendeth the calumny of your Sorbonique Doctors and Ieſuites, againſt the Chriſtian Church, in accuſing her that ſhee hath aboliſhed good workes, and made way vnto all manner of diſorder? Indeede we ſay after S. *Paul* [a] that we are iuſtified by faith in Ieſus Chriſt, and not by the workes of the Law: and concerning the morrall law, as [b] it killeth vs in regard of vs that are tranſgreſſors thereof, for whoſe inſtruction it was giuen: ſo [c] alſo wee are iuſtified through the ſame in Ieſus Chriſt, as in him that hath payed the debt which the law required of vs: and hauing fully accompliſhed [d] and ratified all the promiſes thereof in all thoſe that beleeue. And what is to be ſeene there that is not Apoſtolicke? And when you ſay that you are able to fulfill Gods law, are you not like him that vaunted himſelfe that hee had fulfilled all the commandements euen from his youth-head? Is there not a fine harmony betweene you and that proud bragging Phariſie? We

[a] *Rom.3.v.27. Galat.2.v.16.*

[b] *Gal.3.v.19.*

[c] *Rom.3.v.30.*

[d] *Galat.3.v.13. 2.Cor.1.20.*

We beleeue better : to wit, that the regenerate man cannot fulfill the law of God, the same notwithstanding being iustly required at his hands, because it is iust in it selfe, and because it was giuen vnto the first man, while hee was yet in the estate of innocency, and fell afterwards through his owne fault from all abilitie to fulfill the same, and we all in him. From thence it is that S. *Austin*[c] saith to vs : *Who is he that is able to accomplish the Law in all points, but he by whom all the commandements of God are fulfilled, that is to say Christ Iesus?* And a little after[f] : *But all the commandements are thought to be fulfilled, when that which is not fulfilled is pardoned.* And so speaketh hee in more then a hundred places[g]. And S. *Ambrose*, *Prosper Aquitannus*, S. *Bernard* and all the Fathers. To what purpose then your Pharisaicall pride and disdaine here to disanull the effect of the Crosse?

[c] *August. retract lib. 1. cap. 19.*
[f] *Aug. de verb. Apostoli. serm. 13*
[g] *Augustin. de perfect. instit. ratiocin. 6. in Ioa. tract. 3 cap 9. De spiritu & litera cap. 9. Ambros. lib. 9. Epist. 71. & 73. Prosp. Aquit. in Sent. 34. in Epigr. 43. in Psal. 118. Bernard in Cantic. serm. 50.*

CHAP. XXVIII.

Of Iustification.

AND concerning Iustification, like as the Iews being euill aduised, did teach, that man was iustified by the workes of the Law : so likewise you attribute iustification before God vnto the merits of good workes. And that which you acknowledge touching the merits of the death of Christ Iesus, is by you so restrained and tyed to that

that which precedeth Baptiſme, that the ſatisfactions of men are much eſteemed, and valued at an high rate, as all your bookes doe teſtifie. And if ſome of you doe at any time preſſe to ſpeake of of Chriſt Ieſus and of his vertue, it is done with ſo much ignorance and ſophiſtry, that it is perceiued incontinent, that as yet you haue not learned to renounce your falſe and counterfeit righteouſnes, to the end that you may deſtroy that, which is in Ieſus Chriſt.

CHAP. XXIX.

Of opus Operatum.

FVrthermore like as the Iewes, who were Iewes onely in name, were contented with the letter without the ſpirit, that is to ſay, they thought that they had deſerued much, if with their bodies and lips they had drawne neere to the temple, to the ſacrifices, the ſacraments, without faith or any true repentance: for which cauſe they were bitterly checked by the Prophets. In like manner your Doctors haue made the poore ſuperſtitious people beleeue, that to bee preſent at diuine ſeruice, to rehearſe certaine words without vnderſtanding or deuotion in the minde, to be preſent and behold their ſacrifices and ſacramentall ſignes, were, as many meritorious workes, although they had beene without all deuotion and inward

inward feeling, euen like to a ſtone or a logge of wood. So groſſe an errour and ſo preiudiciall vnto ſpirituall and euerlaſting life, as if one ſhould teach ſuch perſons, as are diſeaſed of any bodily and mortall diſeaſe, that it ſhould be ſufficient for them to truſt to the Phyſicians skill, and to the Apothecaries boxes, not knowing what they were, or taking any receipt: or as if one ſhould ſay to a poore hungry man, that (if he would be filled) it ſhould be ſufficient for him to relie on thoſe that make good cheare, and neuer to taſt one bit in the meane time. Let vs learne therefore by the contrarie, that the true faith of Chriſtians is not an indefinite and confuſed imagination, and is not to beleeue by an Atturney, but to vnderſtand the fundamentall heads of Chriſtian Religion.

CHAP. XXX.

Of Feaſts.

TOuching your feaſts, doe you not ſay that they are after the imitation of the Iewes, which obſerued and kept holy the feaſt of *Iudith*, and of the *Machabees* that did inſtitute one, which Chriſt Ieſus found to be ſtill in requeſt in his time, and did celebrate the ſame. But you remarke not that thoſe were inſtituted to giue thanks vnto God, and to put the people in minde of their deliuerie from the plots and conſpiracies of their enemies, being indifferent and belonging onely to order,

order, and not impoſed on them as lawes for the neceſſitie of Gods ſeruice. Your feaſts are after an other manner, ſith they are ordained, commaunded, and practiſed to bind the conſcience, euen as if the neceſſitie of religion did require ſuch things. And why haue you taken away the libertie of the choiſe of dayes, that was in the primitiue Church? Moreouer, the feaſts of the Iewes were ordained onely in the name of God, without idolatrie and ſuperſtition: yours are full thereof, and are hallowed in the name of Saints, male and female. I could amplifie my ſpeech vpon that ſhamefull controuerſie, that roſe among the Eſterne and Weſterne Biſhops, concerning the feaſt of Eaſter, which had cauſed a great ſchiſme in the Church, if it had not bin preuented by the learned *Ireneus*, Biſhop of Lyon againſt the imprudencie of *Victor* the thirteenth Biſhop of Rome: I will be contented onely to admoniſh you, that it ſhould be better, to eſchew ſuch a multitude of feaſts full of ſuperſtition, and preiudiciall vnto the eſtate of the Common wealth, and to content your ſelues with that which that great *Ignatius* writeth, who recommended earneſtly Sonday onely vnto the Chriſtians, which the Councell of *Caſarea* proued by the holy Scripture, whereinto the Sabboth was changed: or elſe if you goe about to celebrate any notable hiſtory of our Lord, and that it be thought fit and expedient for edification to doe ſo, to continue ſuch feaſts till Sonday, without relying on the Monday or the new Moone: which is to bring in a Chriſtianiſme both Iewiſh and lunaticke.

Socrat. hiſt. tripart. lib. 9. cap. 38

Ignat. epiſt. ad Magneſios.

CHAP. XXXI.

Of Tithes.

THe Tithes that are so seuerely exacted by your Ecclesiastickes they are grounded (I confesse) vpon Gods law. It is true indeed that the Church of Israell, the Sacrificers and Leuites, who were consecrated vnto the seruice of God, were nourished therewith as with Gods portion and due, and the poore also maintained. For this cause did the Prophet *Malachie* accuse them of sacriledge that refused to pay the same. From this place you borrow the subiect of your Epiphonemes against those that faile in this dutie, and that rightly, if you did rightly vse them. And if your Pastours were lawfull, and truly called in the Church, we should acknowledge that they, in sowing of spirituall things, ought to reape carnall things: and that as faithfull labourers they were worthie [a] of their wages, as the Lord vnder the Law ordained [b] for *Leui*: But seeing the calling of your Doctors is vnlawfull and vncleane, they cannot deny that they are much like vnto the Pharisies, to wit, reauers: and like vnto the Iewish Sacrificers, deuouring [c] the people like bread: which the Prophets reproached vnto them, whereas they ought to haue beene contented with their food and apparell. And first auarice, and then ambition hath pushed your Church representatiue so farre, that shee hath vsurped [d] Lordships, Kingdomes

[a] 1. Cor. 9.

[b] Leuit. 19.

[c] 1. Timoth. 6.

[d] Marsil. Patau. in defensor. Pacis part. 2. c. 25.

domes and Empires, yea, and after such manner, that she hath forgot the care of soules, and spirituall affaires.

CHAP. XXXII.

Of Iurisdictions.

LIke as you haue stretched forth your hands, vnder the pretence of spirituality, vpon Kingdomes and Empires, guarding your selues with the donations [a] of *Constantine* and *Lewes* the meeke, though false and supposed, as the most learned through many ages haue remarked: so likewise your Ecclesiastickes haue vsurped the laymens inrisdiction, and haue drawne vnto them all sorts of laymen, euen in Prophane matters. And what is their reason? It is because the soueraigne sacrificer of the Law, say they, was supreme head ouer the iurisdiction not onely spirituall, but temporall also. And vpon this brused reede, haue they setled this goodly temporall iurisdiction, which they haue appropriated to themselues, euen aboue all Kings, and Potentates of the earth. But if they had put on their spectacles right, they should haue found in the [b] Scripture, that these two iurisdictions were distinguished, and committed to seuerall hands: the Iudges, Princes & Kings being the heads ouer the temporall which they ruled: and the Sacrificers iudged of things that were cleane

[a] *Can. Ego Ludouicus dist. 63.*

[b] *Exod. 18. ver. 13. & 21. Num. 15. v. 33. Leuit. 24. v. 11. 2. Chron. 19. vers. 18.*

cleane or vncleane, and of other matters meerely holy and ſpirituall. And [c] if any thing was demaunded at the mouth of the Sacrificers and Leuites, it was not in ſo farre as they were Iudges, but that they might learne of them the true vſe and meaning of the Law in doubtfull cauſes.

[c] *Deut. 17, v. 8.*

CHAP. XXXIII.

Of Irregularitie.

IT were to enter into a labyrinth to goe finde out all the ceremonies that are obſerued in your degradations. And one of your Churchmen being degraded by the Biſhop, is at that ſame very inſtant deliuered into the hands of the ſecular power, that he may be cõdemned to die. If I ſhuld aske why the criminall is not iudged by the Eccleſiaſtickes; they will anſwere me that it is done to ſhun irregularitie. But is not this the ſame that was practiſed in the Iewes time, who would not enter into *Pilates* houſe, fearing that they might be defiled, and letted from eating of the Paſſeouer?

CHAP.

CHAP. XXXIIII.

Of Vailes and other furniture of the Church.

WE muſt returne vnto that which you vſe in your Temples. That vaile rent aſunder at the death of Chriſt Ieſus, did ſhew vnto this wretched people of the Iewes, that at this time there is neither ſacrifice nor Sacrificer, neither altar, nor temple. And by the renting thereof, he would declare that the elect may ſearch euen into the ſecrets of Gods councell touching their ſaluation. And you not being contented with the ſignification of ſo excellent a miracle, haue ſet the vailes vp againe in your Cathedrall and Collegiat Churches, chiefly in time of Lent, as if the Chriſtian people ought to be letted from beholding of the Sanctuarie, that is to ſay, from the knowledge of eternall life through *Chriſt Ieſus*. And in this doe you not patch together againe that vaile which in old times was rent aſunder from the toppe to the bottome? So many Iewiſh ceremonies as you haue brought into Chriſtianitie, are as many vailes ſowed and patched together. And ſay now that you are not like vnto thoſe wretches, which in the Apoſtles time would haue ioyned the vaile together againe, by a coniunction of the Goſpell with the legall ceremonies, and of circumciſion with Baptiſme. Your holy water, thoſe veſſels altogether bias, thoſe Prieſtly gar-

ments whoſe number is infinite, thoſe burning lampes and lights, the Chriſme, your annointing with oile, and other infinite abuſes that are to be found among you, are as many additions of new vailes and ſacraments which you haue inuented. And whatſoeuer antiquitie you can alledge, yet ſo it is that you cannot purge your ſelues of *Iudaiſme*, or deny that you haue relied on thoſe ceremoniall Lawes, which you ought to haue baniſhed euery one, as we may perceiue, that this vaile is not halfe rent, neither the third or fourth part thereof onely, but from the top to the bottome.

CHAP. XXXV.

Of the Purification of Women.

Leuit. 12. IN the end haue you not borrowed alſo from the Iewes the purification of women that riſe out of child-bed? Truth it is that this ceremonie ordained by God, did lead them vnto the conſideration of the greatneſſe of their ſinne, which defileth the conception and birth of the child, euen as it defiled the firſt Parents. This was ordained onely for diſciplines cauſe, and this vncleanneſſe was onely ſimply ciuill, during which the woman was bound not to come vnto publike aſſemblies, whereinto ſhee was admitted afterward, hauing ſatisfied the Law, which commaunded to offer a lambe, or a paire of turtle doues, or doues.

You

You by the contrary thinke that the woman is in the power of Sathan, ſo long as ſhee is in childbed, and that ſhee hath need of tapers, which you terme hallowed, of coniurations and other prayers for her deliuerie. Theſe are your goodly pretenſes: but as for me, I beleeue that theſe ceremonies haue beene inuented and practiſed, for the opinion which you haue conceiued that marriage is an vncleane thing, which in old times your predeceſſours the Manicheans, the Adamians, the Hieracites did in like manner, who likewiſe named themſelues Apoſtolicks. It is enough my Maſters, and we ſhould neuer haue done, ſeeing that the abuſe of the Iewiſh ceremonies hath growne ſo far, that the whole outward ſeruice of God is changed into a Leuiticall Religion, after ſuch manner that it ſeemeth that the order of *Aaron* and his ſubalternes, hath yet ſtill the adminiſtration and rule ouer the houſe of God here beneath: an order, I ſay, which was aboliſhed by *Chriſt Ieſus* our ſouereigne Sacrificer, who hauing taken on him the charge of his Fathers houſe, hath really ſhewed vnto vs the true meaning of all thoſe ſhadows and figures of the Law, and through offering vp himſelfe on the Croſſe once for all, and neuer to be reiterated againe, hath freed vs from that bondage, and hath made open the paſſage vnto the euerla ſting Sanctuarie.

Veni etiam Domine Ieſu.

THE HARMONIE AND AGREEMENT of the Romiſh CHVRCH with auncient Hereſies.

The third Conformitie.

THE AVTHORS EPISTLE, TO MASTER VIGNES, COVNSELLER TO THE KING, AND CORRECTOR IN the Chamber of accounts in MONTPELLIER.

SIR, I would not ſhew my ſelfe among the writers that abound at this day, hauing cõtented my ſelfe in priuate with the reading of the *Orthodoxes*, and contemned ſuch as for the moſt

moſt part doe nothing but vent their melancholies vnto the world. I haue hit on this reſolution, becauſe I am a louer of a retired life, and of ſolitarineſſe among my Bookes, taking pleaſure to talke with the dead, wherein conſiſteth the chiefe iewell of my life. This age ſwarmeth in good Spirits, and as Africke is fertile in Monſters, which it produceth daily, ſo in like manner we may ſay that it is a wonder and miracle in nature, to contemplate this exquiſite knowledge in all ſciences and tongues wherwith many are indued, that it appeareth that we haue paragoned that old antiquity: I ſay in ſcience, not in conſcience. Who then hath marred this my ſilence? You, Sir: for as we were reaſoning concerning hereſie (a ſubiect whereupon the ſeducers through their falſe Orations and writs haue long agoe beene baiting and hammering on the heads and hearts of their confederates, labouring to perſwade them that thoſe of the reformed Religion are defiled therewith) you thought it expedient, that through contrarie demonſtrations, which ſhould be both

both ſolide and true, I ſhould declare to the world that this imputation is wrongfully aſcribed vnto vs. There is no pariſh Prieſt (how raskally ſoeuer he be) that hath not this word *Heretike* in his mouth. What will thoſe great Maſters in mateologie doe then? If little puppies doe keepe ſuch a yelling, what will be the effect of the barking of theſe great maſtifs? It is the cuſtome of whores to preuent honeſt matrones, and to lay to their charge that, wherewith they are tached themſelues. Thoſe Ieſuites, the buttreſſes of the Popiſh Religion, the creame and very quin teſſence of Fryers, to ſpeake no worſe, doe in like manner. They are ſcabbie, and would perſwade vs to ſcratch our ſelues as they doe, although our conſcience be not defiled. Thoſe that are attainted and branded by Iuſtice, deſire nothing more then to haue many fellowes both in their iniquity, and their puniſhment. What ſhall we do here? Shall we betray our brethren and our ſoules? Shall we temporiſe, as if we had ſome fellowſhip with this ſpirituall brothel-houſe? This would proue cowardlineſſe

wardlineſſe in vs. Wherefore, following your aduiſe, I haue thought fit to ſhew vpon the theatre of the world, that ſo many hereſies as we are accuſed of, are as many calumnies and lies: and that it is the Romiſh Church, which is wonderfully diſfigured & polluted, as we ſhall declare, God willing. The impatience of moderne Readers hath abridged my diſcourſe, which I could haue inlarged. And who could euer be able to finiſh the task of the ſtable of *Augeus*? I offer vnto you this my little Eſſay, as vnto him of whom I receiue ſingular comfort in my peregrination, and in this ſtrange Countrey. You ſhall take it, if it pleaſe you, in good part, as proceeding from him who is,

Sir,

Your moſt humble ſeruant

FRANCIS DE CROY.

THE PREFACE
To those of the Romish CHVRCH.

MY Masters, the chiefe weapon that the Diuell hath vsed against the Church, is Heresie, which the Apostle [a] *placeth among the workes of the flesh. It is not to day, that this contagion of particular chusing of opinions, hath corrupted a great number of men. The Churches, both of Israell and primitiue, haue tasted of this cruell poyson. Those wits that made too great account of Philosophie, and are borne among Sophismes, puft vp with pride, pale and deformed through ennie, haue hatched this generation, and brought forth this Hydra of all mischiefes. No age hath beene free thereof. The histories doe set before our eyes and our eares some lamentable examples, and namely in these latter dayes: which being most fertile in all vices, are likewise fruitfull in producing those detest-*

[a] Gal. 5.

Effects of hereſies.

deteſtable hereſies, the effects whereof are to draw away men from the way of truth, to make them become enemies thereof, as did in old times Iamnes, *and* Mambres *the aduerſaries of* Moyſes, *to corrupt them in their vnderſtanding, to ioyne them with Diuels, and at length to debarre them from the Kingdome of God. We and you are ordained to be contraries. You call vs Hereticks, and wee*[b] *returne againe this title vnto you, like a ball in the Tenniſ-court. Who will beleeue you? Who will beleeue vs? There is no difficulty here: let vs examine the doctrines: let vs ſearch diligently for that which is true. That is true ſaith a certaine Father*[c]*, which is the firſt, that is firſt which is from the beginning: and that is from the beginning which is from the Apoſtles. Wee haue this true, this firſt, this beginning, the doctrine of the Apoſtles, which is the Anchor of our Faith. There will nothing remaine for you therefore, but the laſt and falſe, to wit, the dregges of hereſie. Yet doe you not ceaſe to reproach vnto vs, that we haue renued, and as it were drawne out of hell many old Hereſies, which (as you exclaime) we haue broached in theſe latter times, and haue inſinuated them into the beleefe of men for Euangelicall doctrines. And to the end that none ſhould thinke that you had ſpoken idlely and without reaſon, you ſet downe their number: and if you might be truſted, there is no ſcab or ſore of the auncient Hereticks, whereon we haue not rubbed our ſelues. It is after this manner that you tickle your ſelues to make you laugh, and when you haue ſpent all your force, whether it be in ſleight, or eloquence, to rouſe*[d] *vp the implicite faith of your flockes, you thinke it is enough, and*

[b] *Iuuen. Satyr. 2 Quis tulerit Gracchos de ſeditione querentes?*

[c] *Tertul. aduer. Marcion. lib. 4.*

[d] *Lib. cont. hereſ.*

and that we haue nothing to reply thereto. Wee deplore the hereſies, and haue the regiſter thereof in our memorie, to the intent that we may beware of the ſame. Epiphanius *gathereth to the number of* 80. *S.* Auſtin [e] *reckoneth eight more.* Philaſtrius *more yet. And before theſe* Ireneus *and* Tertullian *made ſome catalogues. In reading of them we haue found matter enough againſt you, becauſe we haue learned (and bee not offended) that you are fellowes and fauourers, of thoſe who through their Hereſies ſought to deſtroy the Church. How then can it be poſſible that we are their companions? Thereupon you pay thoſe of your ſide, not with reaſon, or with any likelyhood, but with falſe calumnies againſt ſuch as withſtand you, and to this end you picke out certaine Hereſies at your pleaſure, which, you ſay, haue beene as it were renued, and reſtored againe by thoſe great Heralds, the reſtorers of true piety, which haue gone before vs in the reformation of the Church. This little Preface ſhall declare the contrary, and ſuch Chriſtian ſoules as are mildely diſpoſed, ſhall be iudges of our right, and of your wrong.* Ireneus *ſaith of the* Simonians [f], *that they taught that men were ſaued through the mercy of* Simon, *and that workes were not neceſſary vnto ſaluation: from whom* Eunomius *hath not gone farre, who (witneſſe* S. Auſtin [g]*) did hold the opinion; that men could take no harme by ſinne, how great ſoeuer it were, prouided that their faith had not fayled.* Bellarmine *accuſeth* Luther *for conſenting to theſe follies, being followed by* Caluin, Brencius *and others: who verily confeſſed that good workes were the effects of Faith, but denyed that they could merit life euerlaſting. The learned*

[e] *Ad quod vult Deum.*

Simonians.
[f] *Lib. 1. cap. 20. de hæreſ.*

Eunomius.
[g] *de hæreſ. ad quod vult Deum.*

treatiſes which haue beene compiled by our writers on this ſubiect, ſhould haue ſerued for phiſicke vnto your eye-ſight, and ſhould haue taken the moate out of your eyes, that you might behold the truth againſt your preiudicate doctrine? Wee will not doe you ſo much wrong as to debauch them from your companie, that we may draw them to our ſide. Then let them remaine ſtill there in a good time, we denounce them accurſed. Thoſe infamous perſons wallowed themſelues in all manner of crimes. No thing, as they thought, could hurt them, if they had acknowledged Simon Magus *to bee the chiefe way vnto ſaluation. Haue you found any thing in our Churches like vnto this?* Simon *reiected all manner of vertuous and iuſt workes as ſuperfluous, wee, acknowledge them as neceſſary, but not as meritorious: for grace can get no entry there where merits haue taken place already. We abhorre* Eumenius *likewiſe. We confeſſe*[h] *the ſeparation of faith from good workes, to bee more impoſſible, then to ſeparate the beames and light from the Sunne. And what doe you finde worthy to be cenſured, whiles we teach that ſinne cannot hurt him that hath the act of Faith? You couer your ſelues with the ambiguity of this word Faith, whereby you vnderſtand nothing but a ſimple knowledge of the doctrine, and a naked inſight in Religion, and not this certaine perſwaſion that the iuſt man liues by his Faith. Truth it is that the ſinnes, which make vs guilty before God, doe aſtoniſh vs: but we ſay in like manner that they are not imputed vnto vs, and that they are couered through the iuſtice of the ſonne of God and mediator Chriſt Ieſus. Alſo you would haue vs to bee fellowes with*

Eumenius.

[h] Bernard. ſup. cant. ſerm. 67.

with one Florinus[i], *and to say with him that God is the author of sinne: an heresie which* Vincent *de* Lirin *did likewise attribute*[k] *vnto* Simon Magus. *For an answere hereunto,* Bellarmine *is your oracle, it sufficeth if he hath said so to you. This assertion, saith* Ireneus, *is more then heresie. Shall we therefore defend the same? Truely all things moue vnder the prouidence of God. The wicked and their sinnes are not exempted from this celestiall power and gouernement. Is God therefore the cause of sinne? Fie on this blasphemie. It is not he that inspireth man with wickednesse: this worke is of the Diuell. The Butt that wee ayme at discerneth the actions. The scope of mens euill actions is nothing but rebellion and contempt of the Creator: and by the contrarie, God aymeth onely at the execution of his immoueable and eternall decree. The good and the bad Trees, being nourished both with one manner of iuice in the same soyle, and place, are different, notwithstanding in their fruites. Who can blame the ground? Let vs therefore excuse God from the imputation of iniquitie, and let vs not play the Marcionists.* Origen[m] *thought that* Adam *through his fall had altogether lost the image of God, whereunto he was created in his originall vprightnesse, and that*[n] *Hell was nothing else but a terror of Conscience. You doe include* Caluin *within the compasse of the same errors, and are not ashamed to cite those places*[o] *which you vnderstand amisse, and interpret worse, that you may make him bee detested like an Hereticke. Wee abhorre both the one and the other reuiuing of* Origine. Caluin *speaketh not so grosly: he saith indeede that the image of God is not altogether de-*

Florinus.
[i] *Irenius. apud Eusebium. liber 5. Histor. cap. 20.*
[k] *In suo commonitorio.*

Origene.
[m] *Epiph. hæres. 63.*
[n] *Hieron. epist. ad Auitum.*
[o] *Cal lib. 2. Inst. cap. 1. Sect. 5. & lib. 3. c. vlt. sect. vlt.*

defaced, that there are many remnants left vnto vs after this ſhip-wracke, the reaſon, the vnderſtanding, and other naturall gifts. This wee affirme with Caluin, *that thoſe ſupernaturall graces, wherewith God had honoured man, were quenched and loſt : as the wiſedome,* [p] *which made vs to know God : the righteouſneſſe,* [q] *which puſhed vs forward vnto a voluntarie obedience of his commandements : and holineſſe* [r], *which are ſeales and principall markes of this heauenly likeneſſe. Subſcribe to this doctrine, or elſe wee will ſay to your face, that you are infected with Pelagianiſme. The Ieſuites* [s] *hold, that* Adams *ſinne was ſmall, and not ſo outragious as it is made. Let vs ſay* [t] *better: that our* protoplaſtes *haue loſt their faith: That it was an Hereſie, a ſinne of incredulitie, an apoſtaſie; a fault that could not be amended by any other then the Sonne of God. Like as the Moone after her coniunction with the Sunne, is repleniſhed with a diuine power, which ſhe imparteth vnto all things: ſo alſo the ſoule of this little world being rauiſhed through contemplation, and as it were vnited with that great intellectuall Sunne, was inflamed with an heauenly light, and an ineſtimable power : and if it ſhould bee ſeparated from thence, what would remaine but darkeneſſe and infirmitie ? As touching Hell, neyther* Caluin, *nor we did euer ſpeake any ſuch thing, neyther yet any thing that commeth neere vnto that which you alledge: it is deceite and calumny. Let vs proceede to the reſt of your accuſations. We rule not onely our externall actions, but alſo the affections of our heart. The word of God is the ſquare. Thoſe concupiſcences that tickle and ſting our ſoules ought to bee bridled, and*

[p] 2 Cor. 3 v. 18.
[q] Eph 4. v. 24.
[r] Col. 3. v. 10.

[s] Gratenſis in aſſert diffenſ.

[t] Ambr. de Paradiſo. Auguſt. in Euchir. c. 45. Proſper. lib. de gratia Dei. Tertul. lib. contra. Iudaos.

and for this cauſe we account them as ſinnes, yea, euen in the perſons of the regenerate: but that they liue not, that they reigne not, that they are not imputed vnto vs, through the benefit of faith. This is it which we beleeue. What haue we to doe then with the heretike [u] Proclus? *What ſimpathie is there betweene vs and the* [x] Meſſalians? *You know not what concupiſcence meaneth, you know not the effects thereof. And ſith we are ſpeaking thereof, doe you not falſifie the Scripture, wheras of the laſt commandement of God which forbiddeth concupiſcence, you make two, againſt Saint* [y] Pauls *meaning, who comprehendeth the forbidding of concupiſcence, all vnder one commandement? In the end we auouch, that the* [z] Pepuzians *admitted women vnto the ſacred miniſtrie of the Church.* Luther *is ſlaundered* [a] *as if he had followed the footſteppes of this falſe doctrine; To ſay, that ſinnes are remitted through Repentance, whether the Prieſt abſolue them of the ſame or not, is this to follow the* Pepuzians? *To ſay, that a woman, or a child hath as much power to forgiue ſinnes as the Pope hath, is this to attribute the Prieſthood vnto that ſexe, which the Heauenly Oracle forbiddeth to teach in the Church? We are better taught then ſo: and in effect this preſent diſcourſe ſhall declare vnto you, that you can neuer be able to free your ſelues from Pepuzianiſme. The Nouatians* [b] *acknowledged no other meanes to reconcile men to God in the Church then Baptiſme, and taught that ſuch as were baptiſed ought to be anointed with the Biſhops Chriſme. Acknowledge your brethren here: but let vs anſwere.* Nouatus *admitted not vnto repentance thoſe that had fallen after Baptiſme.*

Proclus.
[u] *Epiph. hæreſ. 64*
Meſſalians.
[x] *Theod. lib. 4. de hæret. fabulis.*

[y] *Rom. 7. v. 7. & 13. v. 9.*
Pepuzians.
[z] *Auguſt. lib. hæreſ. ca. 27.*
[a] *Articulo 13. ex iis quos Leo damnauit.*

Nouatians.
[b] *Theod. lib. 3. de hæret. fabulis*
Cornelius Papa apud Euſeb. li. 6. hiſt. cap. 33.

Doe we teach that? It is true indeed that we deny two things: that penitence is a Sacrament: that the force of Baptisme doth not continue vnto the end of mans life. S. Hierome [c] *calleth repentance the second table after shipwracke. Let vs say, that it is not the cause of the remission of sinnes (it is the mercy of God purchased vnto the faithfull through their onely Sauiour Iesus Christ) but onely the signe of remission, and the remedy whereby those that are baptised do helpe themselues among those great confusions and disorders arising from their faults. Moreouer, who hath foughten better then we against* Sabellius [d], *who acknowledged but one person in the sacred Trinitie? Why then do you match vs with that pest? The bookes written by our men beare record of our Orthodoxall faith: and the punishment that* Seruet *suffered, declareth the practise thereof. Wherefore if it be sufficient to accuse, who shall be found innocent?* Arrius *made the Sonne to be meaner then the Father. The* Tritheites *taught the same. You shall be contented (if it please you) that we produce a simple negatiue against a bare affirmation: and in like manner, if we send you vnto the learned writes of our men. In the meane season we will by order deny that we are in any wayes acquainted with the Manicheans* [e], *contemners of nature, and deniers of free will. We acknowledge a free will in euill things, and remoue the same from spirituall graces. Touching sinne, we doe attribute it to the will of man, to the Deuill, and not to God. And if the same Manicheans* [f] *haue accused the Fathers of the old Testament, to wit,* Abraham, Iacob, Sampson, Sara, Rebecca, *and others, as wicked and detestable persons: shall it be sayd likewise*

[c] *Hieronym. in 15. cap. Ezec.*

Sabellius.
[d] *Epiph. haref. 57*

Arrius.

Tritheites.

Manicheans.
[e] *Hieronym. in præfat. dialog. contra Pelagia. Auguſt. li. de hæreſ. cap. 49.*

[f] *Auguſt. lib. 22. contra Fauſtum.*

likewise that Caluin *hath scourged these fathers with the rod of slander? Those did so, that they might make their memorie hatefull vnto the posteritie: he had no other intent, but to declare how fraile our life is, and that our infirmitie ought to minister occasion vnto vs, to suspect our naturall forces, as in themselues incapable of vertuous actions and heauenly mysteries. The former, to wit, the* Manicheans, *haue followed* Cham: *the latter sendeth vs vnto the grace of God, who vpholdeth our right hands, that we may not fall into this puddle of sinne. Shall we be* Donatists *also? They closed the Church within the bounds of* Africke: *they reiected sinners from the libertie and communion of the visible Church: proclaimed open wars against the Catholicke Bishops.* Caluin *and we (say you) doe in like manner. You speake onely by report or by dreaming. We confesse indeed, that the Catholicke Church, which consisteth of the elect onely, is inuisible. The eternall election whereupon Gods couenant is grounded, which is the essentiall forme of the Church, and maketh it to be a Church, cannot be made knowne and manifest, but through the holy Ghost, and through the word of God. The election of the visible elect is inuisible. Seeing therefore that to be in the Church, or of the Church, doth not declare the essence of man, but sheweth the eternall election, whereunto Gods couenant had a relation, and that you beleeue after this manner; why doe you slaunder vs, as if we were partakers with the* Donatists? *Concerning the limits of the Church, we doe not diminish them, they are extended throughout all the climates of the earth: and it is you that inclose them within the walles of Rome. And if we haue a criminall*

Donatistes. *August. lib. de vnit. Eccles. c. 12.*

nall action against your Bishops, you must not therefore conclude that we are enemies to those that with the Bishops sea haue the succession of the Apostolicke doctrine. Aerius *would not pray for the dead: nor yet we. Are we heretickes therefore? Then let S.* Hierome[b], *if your consequence be true,* Chrysostome, Austin, *that most worthy Bishop of* Hippona, *and* Theophilactus *be Aerians and heretickes: for they affirme all after one manner, that after this life, there is neither time nor place to make satisfaction for our sinnes in this world: and the same*[i] Chrysostome *sayth that those prayers were vsed as a thankesgiuing to God, for that he had crowned those that were dead. The same* Aerius *left fasting in the free power of the faithfull: said that the Bishops and Priests differed nothing in dignitie. And what harme I beseech you, either in the first (so that it be vnderstood of priuate fasts) or in the last. Concerning fasts, there is no question: touching the last,* Aerius *and we agree both with the holy writes, and with the venerable*[k] *antiquitie, which cry out with a lowd voice, that all Byshops and Ministers of the word haue alike power, in whatsoeuer place they be, whether in Naples, or in the Indies, or among the Tartarians. If* Aerius *then haue taught but these three points, he is wrongfully accounted among heretickes. And* Theodoret[l] *freeth him thereof, opposing onely one* Eustathius *his mortall aduersarie, although* Epiphanius *and S.* Austin *be not of the same opinion.* Iouinian *is not forgotten. They would make vs to agree with him in fiue heresies. The first, that man after he hath receiued Baptisme cannot sin, wherunto* Caluin *hath subscribed, say you, without shew-*

ing

Aerius.

[b] *Hieronym. in 65. cap. Isa. Chrysost. 2. serm. de Lazaro. August serm. 66. de temp. Theophil. ad 25. cap. Mat.*

[i] *Hom. 7. ad popul. Antioch.*

[k] *Cyprian. de simplic prælat. & ciba. ur. co. loqsitur Dominus 24. quæst. 1. Item ad Corn. Hieronym. in Tit. c. 1 et in epistola ad Euge 11. Episcopum. & citatur can. legimus dist. 93 et Can. euidenter. 1. quæst. 1.*

[l] *Theodor. lib. de fabulis Iudæorum.*

Iouinian.

ing the place where: who writeth that the faith that is once receiued into the heart of the faithfull, cannot make shipwracke. We graunt the second; and impugne the first, which concerneth Baptisme, and experience furnisheth vs with proofes of the contrarie, and freeth both Caluin *and vs from these impostures. The second pretended heresie, imputed to* Iouinian, *is concerning the difference of meates and merites through fasting, which he reprooued. And thereupon you raise hue and cry after* Caluin. *If that which you hold concerning the difference of meats, the fish and flesh dayes be true: I know not how you shall be able to resist: and what rampart you can set before your Canons* [m] *: Canons (I say) which vomite forth powder and bullets to bruse all to peices. Moreouer, if* Iouinian *maketh marriage equall with chastitie, both in dignitie and merite, whiten not your tongues against* Caluin *in that matter: exclame against Christ Iesus who hath sayd so, and beare ill will against S.* Paul *that hath written so. Your* Erasmus *wished to finde in S.* Hierome *a modestie and greater mildnesse against his aduersaries: this is your desire likewise. It is true that in so farre as* Iouinian *withstoode the perpetuall virginitie of* Mary *the mother of* Christ Iesus, *he deserued a very seuere and rigorous punishment, yea euen the fire. And vpon this blasphemie S.* Hierome *had very good reason to frame his inuectiues against him. The like is not taught in our Churches; and it is without all reason that these great lights of our age* Bucer *and* Molineus *are blamed.* Esay [n] *shall be a warrant for that which we beleeue, and likewise that which* Ezechiel* *writes, which the auncient writers all with one accord haue expoun-*

[m] *Can. si quis carnem dist. 30. Can. delitiæ. Can. Quisquis. Can. quod dicit. dist. 41. Can. si quis presbiter dist. 30.*

[n] *Esa. 7. v. 14.*
* *Eze. 44. v. 2.*

expounded of the perpetuall virginitie of the glorious mother of Christ Iesus, shal ouerthrow those aesseings, whereby you labour to make vs hatefull vnto all men. Yea, and we should be very sorrie to helpe our selues with the authoritie of S. Basill, *who sayth*[o], *that the beleife concerning the perpetuall virginitie of the holy Virgin, after the dispensation of the conception and natiuitie of the Sonne of God, cannot profit vs any thing to be sought out, and that it is curiositie to take any notice thereof. The last heresie which* S. Hierome *and you doe attribute vnto* Iouinian, *is touching the equalitie of the reward of this life: from which (as you write)* Luther *goeth not farre, seeing he writes*[p] *that Christians are vnder the same paralell of righteousnes in the Kingdome of God with the virgin* Mary. *We could insist vpon* Iouinians *affirmatiue: for there is but one manner of faith amongst all the faithfull, then there is but one manner of reward. But that you may not surprise vs, let vs say, that concerning holinesse and inherent iustice, there is some inequalitie, which notwithstanding is remoued, in regard of the holinesse and iustice of Christ Iesus, which being grounded on the eternall election that he hath made of his owne, is equally distributed amongst all the faithfull and regenerate. Vnto faith and the excellent effects thereof, which are the gifts of God, and are crowned by him, we doe attribute diuerse rewards, according to the greater or lesser measure: this maxime neuertheless being still true, that we are receiued and auouched by the heauenly Father, through the onely one meane of the obedience of Christ Iesus his onely and well-beloued sonne.* Vigilantius[q] *shall haue his part here also, and we*

[o] *Tom. 1. serm. de humana generat. Christi.*

[p] *Serm. de natal. lib. Mariæ. Et in comment. in 1. Pet.*

Vigilantius.

[q] *Tamen Vigilantius ab Hieronymo sanctus Presbiter dictus est epist. 13. ad Paulin.*

we ſhall become Vigilantius *or* Dormitantius (*chuſe which of them pleaſeth you beſt*) *if we would beleeue you. If he hath ſayd that the reliques of Saints ought not to be worſhipped: behold we are on his ſide: behold S.* Auſtin [r] *is in like manner:* we honour, *ſayth he,* the memorie of the Saints, but we doe no ſeruice to the dead in their graues. *Item:* the Martyres are not Gods, they are named and inuoqued by the Prieſt. *Vigilantius hath in like manner condemned the inuocation of Saints:* Caluin *hath done the ſame: we haue imitated him. Shall we all be heretickes? Then the holy Ghoſt ſhall be ſo alſo, who by his Oracle teacheth* [s] *vs, that the dead know nothing of our affaires, and that they medle no wayes with them. And put the caſe that they prayed, will it follow by good Logicke that they muſt therefore be worſhipped?* Vigilantius *reproued ſingleneſſe of life, and graunted mariage vnto the Miniſters of the Church. O what a great crime? O moſt damnable fault for that we teach the ſame. The holy Ghoſt, according to your ſpeech, knew not what he indited to the Apoſtle, when he accounted the forbidding of mariage among the Doctrines of Deuils. What farther?* Vigilantius *found fault with the giuing away of their goods, the mother of the Fryers pouertie. And what profit redounded hereof? Your men, ſuch as the Capuchins, and others giue all that they haue, but to their owne kindred, and not to Chriſt Ieſus: they enter into the Monaſterie, where they haue greater plentie then vnder their owne roofe: and S.* Francis *his bag is at leaſt worth a Cardinals reuenue. What are we farther?* Pelagians *you anſwere. Wherefore? Becauſe you deny originall ſinne with them: and thereafter*

[r] *Lib. 20. de ciuit. Dei, cap. 10.*

[s] *Eccleſ. 9. v. 5. Eſa. 63. v. 16.*

Pelagians.

thereafter teach that the children of the faithfull are holy, and are ſaued without Baptiſme. We diſaduouch them in ſo farre as they ſayd, that children were without all ſinne: true indeed, that we attribute holineſſe vnto them, euen from their mothers wombe, becauſe of Gods couenant, wherein they are comprehended: if this be not true, the Apoſtle [t] *muſt be a* Pelagian. *As touching Baptiſme, condemnation proceedeth not of the want thereof, but of the contempt of that ſacrament which was inſtituted by Chriſt Ieſus. And how, ſay you farther, can you purge your ſelues from* Pelagianiſme, *ſeeing that with the author of that ſect you make all ſinnes equall, and for the ſmalleſt offence that can be committed, you thinke that life euerlaſting is loſt. Truely the righteouſneſſe of the faithfull (we anſwere) doth not decay for euery tranſgreſſion. Wee confeſſe indeed that all ſinnes are deadly, euen the ſmalleſt, which the* Pelagians *would not acknowledge. We will not therefore place all manner of ſinnes in one degree: we are not* Stoickes: *ſome are more hainous then others. And that inequalitie ſet downe by Chriſt Ieſus* [u] *in the paines of the reprobate, doth it not proceede of the inequalitie of the offences? You thinke it ſtrange, that we call all ſinnes (ſaue that againſt the holy Ghoſt) veniall, that is to ſay pardonable. Betake your ſelues therefore to the mercy of God, who deſireth not the death of a ſinner? What farther? A certaine great perſon, and a ſeruant of God in our age, and one whom God endueth daily with more and more graces, thought once that there had beene two hypoſtaticall or perſonall vnions in Chriſt, the one of the ſoule with the bodie, the other of the diuinitie with the humanitie.*

[t] 1. Cor. 7. v. 14.

[u] Mat. 10. et 11.

tie. Shall it not be lawfull for vs to recant, and cancell that which through mistaking we haue thought and written amisse, as S. Austin did very commendably? He yeelded to the admonitions that were giuen him, and declared his meaning, in his learned treatise of the hypostaticall Vnion of the two natures in Christ Iesus. Shall he therefore be accounted a Nestorian, that established two persons in Christ? And we shall be farre lesse of the Eutichian sect, which admitted but one nature as well as one onely person in Christ, although Swenckfeldius, Smidelinus, and others haue written so, which we disaduouch. We should neuer haue done: and this Preface would exceede its bounds, if it behoued vs by little and little to follow the footsteps of Alphonsus a Castro, of one Prateolus, of Bellarmine, and others of that kind, which haue filled vp therwith huge and great paltrie volumes, and set vp trophees of their accusations on this subiect. That which we haue sayd shall serue for a proofe, that it may be knowne to the posteritie, that with the like facilitie we are able to refute the other heresies, which we haue not set downe here, to the end that we might eschew prolixitie; (and whereof you accuse vs) wherwith we haue refuted the former. And this little discourse shall declare how vaine your proiects are, by seeking to make vs worthie to be detested among men, and that our innocencie shall be a decree of condemnation against you, in so farre as you haue shewed your selues false accusers and rebels vnto the [x] truth. Those great vaults of your huge and large Temples doe nothing but make an Eccho of this word heretickes, your cheekes are altogether swelled therewith. You can say no worse, taking it in that sense, wherein

Nestorians.

[x] Constantinus Christianam fidem, Catholicam & sanctissimam haresim appellauit: apud Euseb. Eccles. hist. lib. 10. cap. 5.

wherein it is commonly ſpoken. It ſeemes that the Eccho of thoſe vaſt dennes of your Temples, taketh pleaſure to double and repeate ſeuen times ouer theſe iniurious words, that they may the better be diſtilled [y] *into the braines of your flockes. And who would not eaſily obtaine the victorie, when the enemie doth not appeare? Would God that we had libertie to anſwere you by and by, in the ſame pulpits, from which you threaten vs ſo much; I beleeue that within a ſhort time you would become Curats without Pariſhioners. For we ſhould haue iuſt cauſe to preſcribe againſt you: becauſe of your reuolting, for that you are blind leaders, for that you agree not with the holy words of Chriſt Ieſus, yea, and becauſe you are* [z] *heretickes. You will iudge here that I am inciuill and iniurious, yet can I not terme a houſe otherwiſe then a houſe, and euery thing by the owne name. I loue your perſons, I hate your hereſies and errours, and it is againſt them, and not againſt you that I prepare this combate, for the ſafetie both of you and of that poore people whom you haue bewitched. This little table ſhall repreſent not in ſmall; for it were impoſſible, but in great, the harmonie and agreement which is betweene your Poperie and old hereſies. And it were as much as to enter into an Ocean, if we would make a Regiſter of the great heapes of your errours, ſith that (the decree of the bleſſed Trinity being excepted) there is nothing ſound throughout the whole bodie of the Romiſh Religion. Many with good ſucceſſe haue laboured to diſcouer them, though to your great griefe: and haue manifeſted that which you would, had beene hid for euer, in the thickeſt of Cimmerian darkeneſſe. I beare you no malice, God is my witneſſe, my onely intent*

[y] *Nam hæreticorum communione leges diuinæ & humanæ pijs interdicunt. 2. Ioan v. 10. 24. quæſt. 1. ci quæ dignior c. 13. extraw. g. de hæreticis.*

[z] This is your part likewiſe (Sirs) to defend the Arrianiſme of *Liberius*, for which he is excommunicate by S. *Hilary*: the Monotheliſme of *Honorius* for which hee was condemned by the 6. and 7. Councels: The opinion of the ſoules ſleeping with *Iohn* 23. The opinion that the ſoules of men dy with their bodies, like thoſe of beaſts, and that there is no euerlaſting life with *Iohn* 24. condemned for this cauſe by the Councel of *Conſtance*, *Seſſion.* 11.

tent is that it may be knowne euidently to which of vs two this loathsome epithet (hereticke) belongeth. Two things do support each other in errour, the presuming of the truth before it be knowne: and the defending of the presumed falshood, after that the truth hath bin manifested vnto vs. We haue accused you, yea, and haue vanquished, both of the one and the other, of presumption and obstinacie. Heresie proceedeth not from the Scripture, but from that it is not rightly vnderstoode: it is a crime not of the words, but of the sense. You erre in both twaine: and although it be against your owne consciences, yet so it is that you chuse rather to be damned then vanquished by the truth. God of his infinite mercy open your eyes, and make you see the beames of his graces in his Church, where being gathered with vs, we may worship together, that Pastor and soueraigne Bishop of our soules, our Lord Iesus Christ, who in the vnitie of the Father and of the holy Ghost, liueth and reigneth God eternally.*

So be it.

* *Augustin. lib. de Trinit. in Proœmio.*

THE THIRD CONFORMITIE.

CHAP. I.

Of God.



You are not ignorant (Sirs) that there is but one maker of all, creator of all. *Moyſes* ſpeaking vnto the Iſraelites, exhorteth them to giue eare vnto him, and ſaith that the Lord their God is the onely God. The principalitie of man hath a certaine analogie and correſpondence with the diuine power. All things are delighted in this vnitie: and in truth S. *Hierome*[a] bringeth forth ſome notable examples. Yet notwithſtanding the Manicheans haue made two

[a] *Ad Ruſt. Monach.*

Manicheans.

infinite beginnings, although it be impoſſible that any other infinite thing can bee together with God, in Thought, Will, Might, Goodneſſe and Eſſence. If there were two beginnings, the one might deſtroy that which the other had wrought, both twaine ſhould poſſeſſe each other, and by poſſeſſing ſhould alſo borrow one from the other, as being imperfect. If there be two, which of the two hath made this World? Who hath gouerned it? If the one ruleth, what doth the other? If the one hath made this world, and the other ruleth it, how hath this ruler entered into the houſe which is none of his? Wee will conclude therefore, that there is but one God, but one beginning onely. And although the hereſie that maintaineth the contrarie is not embraced generally of you all, yet *Auſtin Steuchus* famous among your Doctors, hath written [b] that the Empyreall heauen is coeternall with God. If it be ſo, behold two Gods in your Church, as well as among the Manicheans. For that which hath no begining, is God. The conſequence followeth: ſeeing that the Empyreal heauen is eternall, it is God. You will obiect vnto vs that all doe not agree with *Steuchus*. This may be true: but where doth the Pope cenſure this matter? Where is the ſcraping out hereof in your *Index Expurgatorius*? Truely this ſilence maketh vs ſuſpect that in holding your peace, you haue all agreed with him therein. And if any of vs had ſpoken and written ſo, what tempeſts, what thundrings ſhould we haue heard ouer our heads?

[b] *In ſua Coſmopeia in principio Geneſeos.*

CHAP.

CHAP. II.

Of the body of Christ Iesus.

AND how haue you ſpared the body of Ieſus Chriſt? You haue deified[a] the ſame by making it inuiſible, altogether ſpirit, without place, without dimenſions, and to bee in all places whereſoeuer any ſacrifice is offered after your manner. This is to make the body of Chriſt with the Eutichians[b] equall with the diuinitie: for to be in diuers places at one moment, and to bee euery where are the markes of diuinity: What? Haue not *Marcion* and the Manicheans[c] taught that the body of Chriſt was but counterfeit and phantaſticall? Baſilides followed their footeſteps. This is the ſame that you teach vnto your flocks. And that body hid (according to your doctrine[d]) vnder the accidents of bread and wine in the Euchariſt, can not ſtand, but through a phantaſticall doctrine in an imaginary body. And what manner of body, I beſeech you, which is voide of all its owne qualities, and eſſentiall properties? Euery true body is in ſome place, is furniſhed with its owne dimenſions, otherwaies it is not a body. It belongeth vnto you therefore to bee aduiſed, by what means you may eſcape and purge yourſelues from Marcioniſme and Manicheiſme. You confeſſe that Chriſt is in heauen contained within a place, and that hee is likewiſe in the Sacrament of the Euchariſt, but without any place: is not this

[a] *Idem ſentiebat Valentineanus vt eſt apud Auguſt. har. 11. & Damaſc. de hæreſ.*

Eutichcans.

[b] *Leo epiſt. 96.*

Marcion.
Manicheans.

[c] *Epiph. l. 1. tom. 2. hæreſ. 24.*

Baſilides.

[d] *Bellarm de Euchariſt. lib. 1. c. 2. & lib. 3. c. 6. & omnium Pontificiorum ſimilis eſt coniuratio.*

as much as if you had ſaid, that this ſacramentall body is more glorious, ſpirituall & heauenly, then the body which is in heauen, and is glorified by the Father? Herein you agree with the Hereticks called Helceſceans, who maintained that there was many Chriſts, or at leaſt two; whereof the one dwelled in heauen, and the other vpon earth. Some of your Doctors conforming themſelues to the Abbot Eutiches, haue not beene aſhamed to write, that Chriſts body is neyther creator nor creature, but ſomething betweene them both: which your Canoniſts [f] hold likewiſe to be true of the Pope. O monſter! If S. *Auſtin* were aliue, he would anſwere you that which hee hath written [g]; namely, that euery ſubſtance that is not God, is a creature: and that which is a creature is not God, as being a thing inferiour to God. *Mahomet* in his Alcoran holdeth, that Chriſt was neuer crucified, or (if hee was) that it was without cauſe. *Alanus* [h], following that which the Councell of Trent ordained, ſaith; that the blood of Chriſt Ieſus, that was ſhed before hee was crucified in mount Caluarie, is the ratification and foundation of the eternall and new Teſtament of the Sonne of God, whoſe body without all ſhame, he affirmeth to haue beene offered vp at the Supper before his paſſion. Dare you confeſſe it? If you hold the affirmatiue, what neede had Chriſt to ſhed his blood the next day following? If Chriſt our Paſchall Lambe was offered vp in the Supper, it behoued him to haue made ſatisfaction vnto his Father, and that our redemption was accom-

Helceſceans.
[c] *Theodor de fabulis hæretic. l. 2.*

Eutiches.

[f] *Nec Deus eſt, nec homo, ſed quiddam ſit inter vtrumque.*
[g] *In lib. ſentent. Proſperi.*

Mohomet.

[h] *Alanus lib. 2. de Euchariſt. c. 8.*

compliſhed there. And what neede was there (if it be ſo) that hee ſhould ſuffer the morrow after. And when you alledge[i] thoſe cloſed gates, whereof mention is made in the Goſpell, where you would haue two bodily ſubſtances to concurre together, in one onely place, is not this to ground your ſelues on the ſame argument which the Manicheans abuſed, to the end that they might ouerthrow the truth of the humane nature that was in Chriſt? What large and ample matter ſhould S. *Hierome*[k] finde here to ſpeake and ſay vnto you, *Cum dicit Manicheus & ſimilis Manicheorum, Dominus non reſurrexit in corporis veritate, &, vt ſcias non verum fuiſſe corpus, clauſis ingreſſus eſt ianuis. Nos quid dicemus? Domine libera animam meam de labijs iniquis, & à lingua doloſa.* And if this be true, behold the article of the incarnation abolished, and the truth of the body of Chriſt Ieſus ouerthrowne, at leaſt ſince his reſurrection. The aſcenſion ſhall be nothing but the changing of a viſible and limited nature throughout all its dimenſions, into an inuiſible ſubſtance, and which is more ſpirituall and Angelicall: and his ſecond comming ſhall not be to returne and come back againe realy and ſubſtantially, but without any remouing from beneath here, hauing beene inuiſible euer ſince his reſurrection vntill his returning, to become viſible like ſome iugler. But when will you leaue reauing? And the arguments which you draw from *poſſe ad eſſe*, are fitter for the Manicheans and Euticheans, then for thoſe that ſay that they profeſſe true Chriſtianity. And call to remembrance that

[i] *Ioan* 20.

Manicheans.

[k] *In Pſalm.* 119.

which *Vigilius* wrote against the substantiall presence of Christs body in the Eucharist: *Caro Christi quando in terra fuit, non erat in cælo: & nunc quia est in cælo, non est vtiq; in terris.* The Nestorians made a separation betweene the two natures in Christ: you doe in like manner, when you will not acknowledge him to be mediator both according to the one and the other nature. The Monothelites gaue vnto Christ but one will onely, which the Iesuits haue confirmed, by condemning of vs that haue written the contrarie. *Alanus* hath written, that Christ did neuer sacrifice after the manner of *Aaron*. It is as much as if hee had said, that he neuer shed his blood. Truth it is indeede that Iesus Christ is a Priest after the order of *Melchisedec*, a dignitie which hath a relation vnto his person: but that doth not hinder his sacrifice to bee bloody, as were those of *Aaron*, otherwise wee should not as yet be reconciled to God.

Nestorians.

Monothelites.

[l] *Alan. lib. 2. de Euch. chap. 9.*

CHAP. III.

Of Christs Soule.

WE beleeue that Christs Soule, being for a certaine season separated from the body, was in Paradise, and not in the Lymbus set vp and builded by you in the fourth mansion of the infernall Palace. S. *Austin*[a] and *Ireneus*[b] haue in like manner taught the

[a] *August ad Dard. Epist. 57.*
[b] *Iren. lib. 4. aduer. hær.*

the ſame that we hold and beleeue in our Church. Notwithſtanding *Bellarmine* gathereth [c] out of *Durandus* his words, that Chriſts ſoule is yet ſtill in hell. Is not this all one with that which the Chriſtolites ſaid; to wit, that this glorious ſoule of our redeemer remained ſtill in hell.

[c] *Tom. 1. Conc. 2.*

Chriſtolites.

CHAP. IIII.

How men are ſaued.

THe whole Scripture teacheth vs, that the being, the life and grace, fauour and goodneſſe, which are poured downe by God on vs, are poured through Ieſus Chriſt, as through him in whom the Father from all eternitie hath beene verie well pleaſed, and whoſe whole kindred is mentioned both in heauen and earth. And that we being remoued farre from God, he after an admirable and incomprehenſible manner [a] vnto the Angels & vs, hath abaſed himſelf euen vnto our eſtate, and hath cloathed himſelfe with our fleſh, that we might be made one with him, and with God through him, to the end that we might bee reconciled and ſaued, hauing no other fountaine or ſpring of life but him. This is it which we beleeue and worſhip. Vnto this doctrine *Andradius* [b] and *Catharinus* [c] who were preſent at the councell of Trent, haue oppoſed themſelues, wrighting, that ſome that are not of the faithfull may bee ſa-

[a] *Docebat Manes ante aduentum Chriſti neminem ſaluatum fuiſſe: idẽ fere eſt, quod Pontificij tenẽt, neminem in cœlos receptum ante aſcenſionẽ Chriſti. vide Epiph. hær. 66. Bellar. de Chriſto lib. 4. c. 11.*

[b] *Andrad. lib. 3. Orth. fid.*

[c] *Catarinus in comment. 1. Timoth.*

ued. What more abhominable maxime can any man hold. This blaſphemie is as much, as if one ſhould ſay, that ſome may obtaine eternall life without God, and without being partakers of this fountaine that ſpringeth forth vnto life euerlaſting, which is Chriſt. We are able to proue by the vncontroleable teſtimonie of the holy antiquity, that the Pelagians taught, that the Gentiles might know God, and bee ſaued through Philoſophie onely. Purge your ſelues here (If you can) of Pelagianiſme.

Pelagians.

CHAP. V.

Of Originall Sinne.

ORiginall Sinne hath proceeded from thence, that *Adam* turned away from God, that he chuſed rather to beleeue the promiſes of the Diuell, then the threatnings of the creator, that hee preſſed to make himſelfe equall with God, and that he followed his aduenture and ſought for knowledge without God and his holy word. It is true indeede that *Adam* and his wife onely tranſgreſſed the commandement, which was giuen vnto them concerning the forbidden fruite: yet his poſteritie is not a whit the leſſe inuolued within that malediction. For as the obedience of Chriſt is not the leſſe ours through imputation, then Chriſts through his owne proper action,

action, becauſe we are begotten of his incorruptible ſeede, regenerate by the holy Ghoſt: ſo the diſobedience of our Protoplaſtes being imputed vnto vs by the meanes of this naturall conception accompanied with iniquitie, with good reaſon are we made fellows and guiltie of the ſame ſinne Againſt this Orthodoxall beleefe, the Pelagians haue decreed, that children are free from originall ſinne: and haue ſcraped away not onely the thing it ſelfe, but alſo the name thereof, as being contrary to the holy Word. Your Pighius [a] indeede would haue the childe to bee partaker of the puniſhment of ſinne, but not of the ſinne. What wickedneſſe is this? That the Virgin *Mary* was free thereof. What, is ſhe not the daughter of *Adam*, and conceiued by the meanes of Matrimoniall coniunction? Hee ſaith that Chriſt was conceiued of the holy Ghoſt, not becauſe hee was free from originall ſinne, but onely that his natiuitie might be ſingular beyond all other meanes. Your Fathers of the councell of Trent, hauing ſet downe nothing concerning the nature of originall ſinne, haue fully declared the ſecret colluſion that is betweene them and *Pighius*. Whenſoeuer your Doctors make mention of this ſinne, they know not what the rebellion meaneth which was committed by our firſt parents, and how that through the corruption of our nature, which of neceſſity followed thereon, wee haue all fallen [b] from life into death, and are ſo farre alienated from the life of God, that there remaineth nothing but death in vs, You will haue it to be a petit peccadille,

Pelagians.

[a] *Pighius in lib. Contro. Controu. de peccato origin.*

[b] *Rom. 5. v. 12. Rom. 6. v. 23. Eph. 2. v. 1. & 4. v. 8. Col. 2. v. 13.*

cadille, as the Ieſuite *Gretenſis* ſaith[c]: the will to contribute but a very little, as *Andradius*[d]: to haue beene a thing particularly voluntary in *Adam*, but not vniuerſally in the will of his poſteritie, as *Franciſcus Maronis*[e], the illuminate Doctour: in a word, you extenuate the ſame, as one *Occam*[f] doth: and are not aware, poore people, that it is an hereſie ſo neere to infidelitie, a ſinne intangled with ſo many other ſinnes, that if God had not giuen his Sonne vnto vs, that through him wee might obtaine, both the aboliſhing of our ſinne and of death, and to bee partakers of life; we had periſhed, it being impoſſible for vs to deliuer vs of our ſelues. The Catabaptiſts are your fellowes in this. And *Charon*[g] who ſaith that *Adam* did not loſe his faith, how will hee agree with the holy antiquitie[h] which holdeth the contrary. And that which the Ieſuite *Richeome*[i] teacheth, that the ſacrifice of the Croſſe taketh away nothing but originall ſinne, and that the altar (otherwiſe called *Maſſe*) the actuall ſinnes: is not this an execrable blaſphemie? You ſhall iudge thereof. In a word, when you doe thus extenuate originall ſinne, is it not to agree with the Manicheans, who ſaid, that God had created the affections in the ſame corrupted nature that they were of?

[c] *Iuaſſert. defenſ.*
[d] *Andr in defen. Conc Trid.*

[e] *Francis. Mar. in lib. ſapient.*
[f] *Occam in lib. 2. ſentent.*

[g] *Cha. in 2. verit.*

[h] *Amb. lib de parad.*
Auguſt. Euch. cap. 45.
Proſper de gratia Dei.
Tertul aduer. Iudæos.
[i] *Richeome lib. 3. cap. 41. pag. 246.*

Manicheans.

CHAP.

CHAP. VI.

Of Free will.

THe Catharians bragged themſelues of their merits, and the Pelagians [a] of their free will, although the Scripture, the conſent of the Fathers, and the moſt holy councels doe teach vs, that the regenerate man cannot fulfill the Law of God, which neuertheleſſe it demandeth and requireth of vs, as well becauſe it is iuſt in the ſelfe, as for that it was giuen to the firſt man while hee was yet in the eſtate of innocencie: that the Free-will is loſt, and that there remaineth nothing in vs but a naturall inclination to ſinne. But you dare not deny [b] that the Romiſh Church hath learned of the Pelagians, that man is indued with this free will, and that he hath power to merit the grace of God by his owne meanes, notwithſtanding that *Adam* incloſed himſelfe, and his poſteritie through his fall, in a priuation of all ſpirituall benefits. Pelagianiſme is your doctrine, the arguments of the Pelagians are yours, and let their axioms be compared with yours, they are two drops of water, or two egges that reſemble one another. The Pelagians ſaid that grace faileth not, hath not failed, nor euer will decay in thoſe that doe all that they are able to doe. Theſe bee the ſame very words which you cry out ſo lowde in your ſchooles and pulpits, which is as much as if you had ſaid, that man by doeing what he may, hath nothing to doe with

Catharians.
Pelagians.
[a] *Auguſt. hæreſ.* 88.

[b] *B ll ar. de gr. at. & libert. 6. c. 15.*

with grace, and that he may be ſaued without the ſame. Man, ſaith the Pelagian, through the will of his naturall ſtrength may make himſelfe fit for grace: is not this that naturall faculty and power, which the councell of Trent doth attribute vnto man, that of himſelfe he is able to effectuate ſpirituall actions? The Pelagian goeth on, ſaying that through free will alone one may abſtaine from ſinning a new, may fulfill the commandements of the Law, and that he may be perfectly iuſt: that if at ſome times he be called vniuſt, it is by a compariſon made betweene him and God, and to this ſence he applieth the ſentences of the Scripture: That our righteouſnes is like vnto a foule cloath: And that none is good, not ſo much as one. The proud Ieſuites, who would make the croſſe of Chriſt of no auale, doe not beleeue that man after he hath fallen from the eſtate of innocencie is depriued of the power to fulfill the Law. And what will they anſwere to S. *Auſtin*[c]. *Who is he* (ſaith he) *that can performe the Law in all points, but he through whom the commandements of God were made, that is to ſay Chriſt.* The Church indeede hath called them Hereticks that denied free will: but that ought to be vnderſtood of that will, wherewith man was adorned by God in his firſt creation. That which wee doe auouch and teach in our Churches touching this point, is conforme to the Scripture, and to that which the holy Fathers haue taught. The[d] vnregenerate are named darkeneſſe: and in another place[e] are called not onely weake and diſeaſed, but dead alſo. And how will that ſtand which

[c] *Retract. lib. 1. cap. 19.*

[d] *Eph. 5.*

[e] *Col. 2.*

which the councell of Trent hath determined touching this ſtrength of man in the motions and actions of heauenly things, with theſe maximes that follow? *The*[f] *naturall man receiueth not the things of the Spirit of God.* *The*[g] *world by wiſedome knew not God: we are not ſufficient*[h] *of our ſelues to thinke any thing as of our ſelues.* Where is this free will then which you blaſe abroad ſo much? I ſhall be briefe, and will content my ſelfe, to ſend you back to thoſe other places of Scripture, which I haue ſet downe in the margent[i]. And the Prophets beare witneſſe vnto vs, not onely of the defect in well doing, but likewiſe teach vs, that vnto thoſe naturall forces, which wee had in our originall iuſtice, haue ſucceeded in our ſoules, deſires and hearts of vicious habits toward euill, and of ſuch like corruptions in our nature: which like vnto great floods, and raging ſtreames doe carie vs downe headlong after our filthy deſire, not being able of our ſelues to releuate vs againe to doe well. It is a hard heart that we haue[k], hee hath a heart of ſtone that is vnregenerate: he hath a head of Iron, a forehead of braſſe: a corrupted heart, that cannot change its skinne, no more then an Æthiopian. How then can they bee able to accompliſh the Law of God? how can they through their righteouſneſſe obtaine and deſerue life euerlaſting? Let the ſame bee ſaid of the regenerate ones, whoſe ſaluation dependeth of the pure mercy of God, ſeeing that euerlaſting life[l] is a gift of God, and cannot bee deſerued by men. Verily I doe confeſſe, that there is ſome difference betweene

[f] 1. Cor. 2.
[g] 1. Cor. 1.
[h] 2. Cor. 3.
[i] *Math.* 11 & 16. *Ioan.* 15. *Rom.* 1. 7. 8. & 11.
[k] *Ezech.* 11. *Rom.* 2. *Eſa.* 48. *Hierem.* 17. *Hierem.* 23.
[l] *Rom.* 6.

betweene you and the Pelagians, which consisteth, in so much as you ioyne grace with free-will, which was taken away by them, at least you come both so neere together, that you hold, that man after his fall may doe good through the benefit of his will. *Iodocus Tiletanus* [m] hath so taught and written. But he and you together, what answere will you returne to S. *Austin* [n], that hath written whole treatises of the free and pure mercy of God through Iesus Christ: Of iustification by Faith: Of the infirmitie and finall corruption of mans will: Of the filthinesse of our workes, and the baseneſſe of our merits. Truely hee is farre from that Pharisaicall pride, which maketh you presume so much of your selues. S. *Chrysostome* [o] and S. *Hierome* [p] did not hold any such opinion touching this matter that is taught in your schooles, And concerning God commaundements, to wit, that wee are excluded from the power of accomplishing them: wee alone beleeue not so: for we haue on our side S. *Ambrose*, [q] *Prosper Aquitannus* [r], S. *Bernard* [s], and an infinite number of the Fathers. If the Pelagians haue confessed that to this end, the grace of iustification was giuen, that we might the more easilie accomplish through grace, that which wee were commanded by the Law: The councell [t] of Affricke, hath sent forth a curse against them, & you that are fellowes with them, as if without grace (but with greater difficultie) we were able to performe the Law; seeing that Iesus Christ saith not, *Without mee you may worke with greater difficultie*: but very plainely,

[m] In his booke against the cõfession of Antwerpe. Chap. 6.
[n] *August. de grã. & liber arbit. cap. 17. De corrept. & gra. ca. 2. De dogmat. Eccles. cap. 32. De bono perseuer. De prædestin. sanctor. 7. In Psal. 31. & 70.*
[o] *Chrysost. hom. 1. in Aduentu.*
[p] *Hieronym. in Ierem. cap. 13. & Dial. cont. Pelag.*
[q] *Amb. l. 9. epist. 71. & 73.*
[r] *Prosp. Aquit. in sent. 44.*
[s] *Bernard in cãt. cantic serm 50.*
[t] *Cap. 8.* This Councell also in the title, where he speaketh against the Pelagians. chap. 110 111. 112. and those that follow.

ly, *without me you are able to doe nothing.* The ſecond Councel[n] of Aranſike, holden in the time of *Leo* the firſt, and of the Emperour *Theodoſius* the younger, ouerthrew the doctrine of free-will, and of iuſtification by workes, and hath determined by the word of God, that all whatſoeuer is in vs and in our power, dependeth of the one, onely and free mercy of God. Where then will this nature of man be, which is helped to doe well by the grace of creation, and of the doctrine of the Law? We doe not gainſay this grace, but wee will not make the ſame equall with nature, as a fellow helper, as you and the Pelagians doe: for we muſt receiue all from the liberalitie and free gift of the holy Ghoſt, as it were by begging, without any power or naturall facultie in vs to prepare our ſelues for grace. And what will you anſwere to the Mileuitane Councell[x], which condemneth thoſe that ſay, that the grace of God through Ieſus Chriſt is giuen for this purpoſe onely, that wee may receiue helpe and aſſiſtance, or that the true meaning of the commandements may bee laid open vnto vs, that we may know what we ought to follow and what we ſhould auoide? Truely this grace hath not this ſcope, by the contrarie it was giuen to vs to worke vnto this effect that wee might deſire and be able to doe well. You doe attribute as much authoritie or little leſſe to your Canons[y], as to the holy Euangiles of Chriſt Ieſus, we beſeech you to peruſe them, and you ſhall finde as it were in duſt, this free will with the appertenances thereof, and the concluſions of the doctrine

[n] In the decrees from the firſt to the eleuenth, and from the 20. to the 25.

[x] Cap. 4.

[y] Looke the *Can. Per Baptiſmum.* *Can. firmiſſimè tene.* *Can. placuit vt quicunq; dixerit. de conſecr. diſt. 4.*

doctrine of merites and workes of ſupererogation by whole cheſts and coffers full. To conclude * then, you hold conſtantly and will acknowledge a francke and free will to be, not onely in the eſtate of innocencie, but likewiſe in the corrupted eſtate of ſinne: through which man is able of himſelfe and his owne motion to doe well, and if he receiue any helpe, that it is onely by the grace of congruitie, which is the ſame thing with that which the Pelagians affirmed.

* *Bellarm. de amiſs. grat. lib. 1. cap. 4.*

CHAP. VII.

Of the Commandements of the Law.

THe Anomians were ſo called, as being without any Law. They taught many things that were contrary to the Law, and that the obedience which man oweth thereunto, was not neceſſarie. And are you not Anomians? For what is your Poperie, but a contreoppoſition to the holy ordinances of God, but an aboliſhing of the Law? A Law that conuerteth [a] the ſoule: a Law [b] that threatneth the tranſgreſſor thereof with curſing: a Law [c] which we ought to graue in our hearts. And what is the Pope, but that aduerſarie, who exalteth [d] himſelfe aboue all that which is called God, as God? This is [e] indeed that ſhepheard on earth, who will not viſite thoſe that be cut off, who ſhall eate the fleſh of the fat, and teare their

Anomians.

[a] *Pſal. 19.*
[b] *Deut. 17.*
[c] *Deut. 6.*
[d] *2. Theſ. 2.*
[e] *Zach. 1.*

their clawes in pieces. We are commanded to loue God with our whole heart. *Sylueſter Prierias* holdeth, that this commandement is not of neceſſitie, but of honeſtie: Which is the very ſame opinion of *Molanus*[f]: and this is as much as if they had taught that it were not needfull to loue God moſt perfectly, but that it ſhould be ſufficient for vs to know that he ought to be loued ſo. Let vs reaſon briefely vpon euery one of the commaundements, and let vs ſee the antitheſis which is betweene them & the Popes. *Thou ſhalt haue no other God but me*: The Pope is called God, not hyperbolically, but effectually, *Dominùs Deus noſter Papa*. *Thou ſhalt not make vnto thee any grauen image*; Contrariwiſe the Pope commandeth, that all manner of images and repreſentations be affixrd and ſet vp in the Temples and Churches of Chriſtians, that they may be honoured, apparelled, lighted, and that we may bow downe our ſelues before them in all reuerence, as it may be ſeene in your Canons[g], and the Bookes of your chiefeſt Doctors. [h] *Thou ſhalt not take the name of the Lord thy God in vaine*, ſayth the Eternall. The Pope[i] abſolueth ſubiects from the oath which they haue made to their naturall Prince. *Honour thy father and thy mother*. The Pope diſpenſeth with his Prieſts and Fryers, yea, and with all thoſe that be on his ſide. *Thou ſhalt not kill*. Our Fraunce hath made triall [k] in the parricide that was practiſed on the perſon of the moſt Chriſtian King, *Henry* the third, what diſpenſation is graunted in this caſe. *Thou ſhalt not commit adulterie*: but [l] *Hildebrand* a Fryer

[f] *Molan. de Theol. pract. tract. 3. cap. 16. concluſ. nu. 11.*

[g] *Can. Perlatũ. C. Venerabiles de Conſec. diſt. 3.*

[h] *Thom. Aqu. 3. part. ſummæ, quæſt. 25. art. 4.*

[i] The Pope diſpenſeth with vowes & oaths & giues licence to breake the oath made either to God, or to the Prince, or to any hereticke. *Cauſ. 15. Can. Alius et Can. Nos ſanctorũ quæſt. 6* The *Priſcillianiſts* (as S. *Auſtin* writes *lib. de hæreſ. 8.*) gaue free libertie to periurie, teaching each another thus; ſweare, forſweare, &c.

[k] The ſame very words of *Peter Chaſtels* interrogatorie are ſet downe by *Mr Arnaud pag. 30. and 31.*

[l] The *Canon dilectiſſimis, cauſ. 12* willeth that not only poſ-

ſeſſions, but wiues alſo be common. And the *Canon Chriſtiani diſt.* 34. which ſayth, That a Chriſtian ought to haue but one wife, or a concubine inſtead of a wife.

Fryer of the order of the Clumacenſes, called *Gregorie* the ſeuenth forbade mariage: neuertheleſſe it is well knowne after what manner he behaued himſelfe with *Mehant*, Counteſſe of *Mantua*. And who knoweth not that the Pope approueth whordome, ſith he receiueth tribute from the whores of Rome? Robberies, and falſe witneſſes are but childrens ſport. And touching concupiſcence, you are of the opinion that it is not forbidden, and that it is no ſinne, vnleſſe the fact be ioyned therewith. What ſhall I ſay farther? In the Romiſh Church they take away, change, diminiſh, and adde to the Law what pleaſeth thoſe beſt that haue the charge thereof. They haue taken away the [m] knowledge of the word of God from the people, reſeruing the ſame for great Doctors. They haue forbidden to read the holy Bible, which is againſt Gods ordinance. *Enniche* the mother of *Timothie* ſhall riſe vp in iudgement and condemne them. They haue bin ſo bold as to ſtretch forth their ſacrilegious hands vnto the ſanctuarie of God, that they might pull away from thence the ſecond commandement of the firſt Table. They haue changed their Prieſts into Sacrificers: the Euangiles into Maſſes: the preaching into ringing of Bels, ſinging, lights, and ſuch like traſh. They haue changed the breaking of the bread in the holy Supper, into hoſtes altogether round. They haue diminiſhed, to wit, the cup, contenting themſelues with a part onely. They haue added, namely, the commandements which they call of the Church. *Chriſt* comwaunded vs to loue our enemies, and pray for them. Yet notwithſtanding

[m] *Deut. 6.*

withstanding your *Molanus* denieth that God hath commaunded vs to pray chiefly for our enemies, and that we ought to salute them louingly. You vpbraid vs with the debates that are among vs. We are at one together, praised be God. But make *Torrensis*[n] agree with *Catherin*, to whom he reprocheth that he hath written, that the law of *Moyses*, is not the Law of God: and that the commaundements of the Apostle S. *Paul*, are not the commandements of Iesus Christ.

[n] *Torren. lib. de residentia.*

CHAP. VIII.

Of Predestination.

THis Doctrine of Predestination is of great importance. S. *Austin*[a] hath written whole Treatises thereof. Through it we know that without *Christ*[b], there is no saluation. It is a refuge in time of temptation to perswade vs more and more of the assurance of our saluation, which we beleeue to be grounded on the sonne of God, that we may cast away farre from vs all manner of desperation. It is a spurre to pricke vs forward to the studie of good works, which are the effects of our election. It is a bridle to containe our insolencie and bragging within the limites of Christian modestie, that we may not attribute to our selues that which proceedeth of the grace of[c] God. All the holy antiquitie doth send vs vnto the pure & free

[a] *August. lib. de prædest sanctorum. De bono perseuerantia. De natura & gratia. De fide et operib.*

[b] *Act. 4. v. 12. Timoth. 2. v. 19. Rom. 8.*

[c] *1. Cor. 1.*

mercy of God through Iesus Christ, vnto iustification by faith, vnto our infirmitie and wretchednes of our workes. And neuertheleſſe you are not contented with this ſimplicitie, contrariwiſe you doe attribute predeſtination vnto good workes that are foreſeene, as the *Pelagians* haue done. The common opinion of the greater part of your Schoolemen is bent that way, as [d] *Catharin* can well reproch vnto your Diuines his fellowes.

Pelagians.

[d] *Cathar in comment. ſup. epiſt. ad Rom. cap 8.*

CHAP. IX.

Of the Scripture.

IS it not true that the theefe abhorreth nothing ſo much as the Law, nor the heretick any thing ſo much as the Scripture? May I not liken you to the [a] Owles, that cannot endure thoſe gliſtering beames of Gods word? Vnto thoſe betelles, that aboue all things hate the balme of thoſe celeſtiall decrees? You ſay that it is imperfect [b], obſcure, doubtfull, ambiguous, a dead letter that killeth, a matter of debate, and riddles. Your whole refuge is vnto homilies, trophonaries, paſſions, legends, lectures, antiphonas, graduaries, breuiaries, ſermologues, and Miſſals. And for the Scriptures, you beleeue them no more then the fables of *Æſope*, vnleſſe they be authoriſed by the Pope. *Euſebius* ſayth [c] that the holy auncient Fathers accuſed (and that with very good reaſon) *Samaſatenus*, becauſe that

[a] *Claudius Eſpenſæus in epiſt. ad Tit c. 1. teſtatur inter Epiſcopos Pontificios eſſe, qui ſcripturarum lectionem tam periculoſam iudicent, vt ab ea præ metu caueant, ne ſic fiant hæretici.*

[b] Looke the 3. veritie of Charrō. cap. 13 & 4. *Bellarm lib. 4. de verbo Dei. cap. 3.* *Du Perron* in the treatiſe of traditions, where he ſheweth that the Scripture is not ſufficient to beare witneſſe of the truth.

[c] *Euſeb. hiſtor. lib. 7. cap. 30.* Samoſatenus.

that by departing from the Canonicall bookes, he had beene the author of an hereticall Doctrine, in so farre as he had not followed the Apostolicke Doctrine. And to whom belongeth this censure more then to you? Ought you to speake not onely when the holy Scripture is silent; but also when you are flatly condemned therby? Would to God we had not this right to blame you of that, which S. *Austin* [d] sayd in old times vnto those that were like you: That you ayme at no other thing, but that the whole authoritie of the holy Scripture may turne to nothing. *Bellarmine* [e] hath laboured much for his part, when of purpose he hath made a whole Chapter of the insufficiencie of the Scripture, the Scripture, I say, which is the true rule of our vnderstanding, and the solide anchor of our saluation. *Tertullian* [f] in his time fought against your fellowes, who denied the Scriptures to be perfect. And likewise the heretickes would neuer graunt them to be the true rule of faith, notwithstanding that *Ireneus* [g] did send them backe vnto this doctrine of the Apostles, which S. *Chrysostome* and *Basill* in diuers places of their workes, haue called the exquisite balance, the rule of equity, and the canon of veritie. Your *Eckius* [h], your *Pighius* yeeld no more authoritie vnto the holy Scripture then that which your Church is pleased to bestow theron. And in that conference [i] of Wormes, your men that were present there, did they not say that the Scripture was a nose of waxe, and a Lesbian square? And if it were so, as you maintaine, that the Church is aboue the Scripture, it should follow

[d] *August. lib. 2. de nuptijs & concup. ca. 33.*

[e] *Bellarm. tom. 1. lib. de verbo Dei non scripto. cap. 4.*

[f] *Tertul. de præscript.*

[g] *Iren. lib 4. cap. 43. & 44.*

[h] *Eckius in Enchir. locorũ communium. Pighius lib. 1 Eccleſiaſt. Hierarch cap. 2.*

[i] Holden in anno 1557.

that it were more expedient to find out the head by the teſtimonie of the members, then the members by the teſtimony of the heád. It is to the Shepheard that we addreſſe our ſelues, that he may beare witneſſe of his flocke, and not contrariwiſe. *Turrianus* the Ieſuite hath abaſed the maieſtie of the word of God ſo farre as he was able to doe: for writing againſt *Sadeel*[k] he hath not beene aſhamed to ſpew out after his babling manner: *Si Scripturam ſolam fidei regulam in Eccleſia Chriſtus reliquiſſet, quid aliud quam Delphicum gladium haberemus?* O blaſphemer! That which ſtrengtheneth the ſoule, giueth wiſedome to ſimple ones, that which reioyceth the hearts, that which is power from God, in ſaluation vnto all ſuch as beleeue, that which is the wiſedome of God, ordained before all ages vnto our ſaluation, that which is the couenant of God, ſhall it be a Delphian ſword? You will not[l] haue the common people to reade the Scripture, whereunto notwithſtanding all manner of people are inuited of whatſoeuer ſexe or age they be: for feare (you ſay) that pearles be caſt before Swine. For ſayth the Cardinall[m] *Hoſius*, this prophanation of the Scriptures would make not onely Porters, Bakers, Shoo-makers and others to become Prophets, but women bakers, ſhoomakers and ſuch others of that ſex to turne Prophets alſo: Doe you not in that follow the footſteps of the *Baſilidians* and *Carpocratians*, who (as[n] *Ireneus* and *Epiphanius* write) hid their Doctrines? *We are men*, ſayd *Baſilides*, *all others are hogges and dogges: caſt not therefore pearles before hoggs, and things that are holy*

[k] *Lib. 1. cont. Sadeel pag. 99.*

[l] *Index lib. prohib. edit. à Pio 4. reg. 4.*

[m] *Heſius in locis communibus.*

Baſilidians. Carpocratians.

[n] *Iren. lib. 1. cap. 23. Epiph. hareſ. 24.*

holy before dogges. The epithets which you doe attribute vnto your ſelues, to wit, ſpirituall perſons, Church men; doe make the way plaine for you, that you may approach vnto the cabinet of thoſe heretickes, that there you may contemplate that which is not permitted to thoſe beggerly ſeculars and laymen to behold. And if you ſhould permit the reading of the holy Scriptures vnto all perſons indifferently, you would be afraid that all Gods people would turne Prophets: and therein you are very farre wide of the wiſh of *Moyſes*[o]. The heretickes of *Ireneus* his time, being reproued by the Scriptures, began to accuſe them of darkneſſe and inſufficiencie, ſaying that the truth thereof could not be found by thoſe that were ignorant of traditions, that they had receiued the truth by hearing, and by a cabale from the father to the ſonne; for which cauſe S. *Paul* ſayd, we ſpeake wiſedome among the perfect. It is the ſame buckler that you hold vp before you to ſaue your traditions with, but it is ſo weake that the ſtrokes haue made the light ſhine through it. And that *du Peron*, to the end that he might ſhew his loquence, hath ſet forth his deteſtable Booke of the inſufficiencie of the Scripture: a Booke ſpewed out of hell, and whoſe author can be no other then Sathan. And who were able to make an end, if it behoued vs to ſet downe the hatred and malice which you haue conceiued againſt the Scripture. This example will be a proofe, namely, when you hold ſo manifeſtly that it is not neceſſary, and that the Apoſtles were not commanded to write, but onely to preach.

Num. 11. *v.* 29.
[o] *Iren. lib.* 3. *cap.* 2.

preach. Haue you not in like manner minced ſome morcels of the holy Epiſtles, and Euangiles in the Maſſe, together with ſome currant prayer, to the end that you might the more eaſily purchaſe authoritie and fauour vnto your Pompilian idolatries? This is the ſame very practiſe of *Sergius*, Mahomets Doctor, who hath infected the holy Law with a gallemafrey of fables and hereſies, that he hath placed in the *Alchoran*. *Montanus* confeſſed indeede that he embraced all manner of Scripture, but he inuented moreouer, that the Paraclet was come to finiſh that which was onely begun, as *Epiphanius* [p] writeth. So likewiſe you hold the canon of the Scripture to be imperfect, & doe remit the perfecting thereof to your Paraclet of Rome.

Sergius.

Montanus.

[p] *Epip. hæreſ.* 48.

CHAP. X.

Of Traditions.

MAking mention of Traditions we will begin at the Councell of Trent, whereof behold here a ſolemne [a] decree: *The Councell of Trent receiueth and honoureth with the like affection and reuerence of pietie, all the Bookes of the old and new Teſtament (ſeeing that one onely God is the author of both the one and the other) and the Traditions themſelues, which belong vnto faith as well as vnto diſcipline, as being endited, either by the mouth of*

[a] *Seſſion. 4. c. 1. Pari fide & pietatis affectu.*

of Christ, or by the holy Ghost, and haue beene preserued by a continuall succession in the Catholick Church. This decree hath made me wonder as it were, because of the disposition thereof which is turned vpside downe. It is knowne how that traditions are the very proppes of your Religion, and the hinge, wherupon all the inuentions that are among you doe mooue. As touching the holy bookes which the Councell confoundeth, not putting difference betweene the Apocryphall and the Canonicall, they are nothing, according to your iudgement, but light armed Harquebusers and lances on horsebacke, to guard and defend onely those great armies of Traditions. This was the ordinarie buckler of those auncient heretickes, *Valentin*, *Ebion*, *Apelles*, *Marcion*, and such others, who did boast themselues, that they had receiued many doctrines and traditions from the Scripture. And thereupon (as [b] *Ireneus* and [c] *Tertullian* write) they confessed after a generall manner, that in Iesus Christ consisted all treasures of wisedome and knowledge, and that on him was grounded all perfection of doctrine; but to the end that they might colour or plaster their dreames, and adde more weight and beautie to their inuentions, they maintained with a brasen face, that the Apostles, in so farre as they were men, were ignorant of diuerse mysteries that were necessarie for mans saluation: or else that of purpose, they had concealed and kept backe certaine points, the knowledge whereof they reserued for the more perfect sort of their posteritie, not willing as yet to reueale them to the world,

Valentin.
Ebion.
Apelles.
Marcion.

[b] *Iren. cont. Valent. cap. 1.*
[c] *Tertul. de præscrip. hæret.*

world, as being vnworthie of the knowledge of ſo goodly traditions, and that they were thoſe that they taught. *Euſebius* [d] writes, that *Artemon* the hereticke bragged that his doctrine was gathered out of the Apoſtolicke traditions. *Clement Alexandrin* [e] ſayth, that *Baſilides* gloried in this that one *Glaucus* was his teacher, who had beene S. *Peters* interpreter: that *Valentin* did boaſt in like manner that he had beene S. *Pauls* auditor, and that the Marcioniſts bragged that they were the Diſciples of thoſe which had heard and conuerſed with the Apoſtle S. *Mathias*, whoſe doctrine they allowed, taught, and obſerued: as the like alſo is ſayd among you, concerning your traditions: notwithſtanding that you can neither find out the cauſe, nor origine thereof; and that not without reaſon, ſeeing they are not grounded on the Scripture. And how ſhould they be ſo, ſeeing that for the moſt part they were inuented more then a thouſand yeares after the death of the Apoſtles, ſuch as monaſticall rules and others of that ſort are. Truly you cannot deny, either that they haue beene vnknowne, or elſe haue beene kept backe for the knowledge of the poſteritie, to wit, of you my Maſters the Prelates, that haue the keys to draw whole bags full of them out of your Councels either generall or prouinciall, and out of the determinations of your Sorboniſts or Ieſuites. Let vs ſee farther what is the chiefe foundation of your traditions, the moſt beautifull plants and roſes of the garden of the Romiſh Church. Behold it is here, That the Apoſtles knew not all things: or if they haue knowne all

[d] *Euſeb. hiſt. lib. 5. cap 28.* Artemon.

[e] *Clem. Alexand. Strom. lib. 7.* Baſilides. Valentin.

Marcioniſts.

all things, and none of them hath preached otherwiſe then the reſt did, that they haue not taught all things to all perſons. Is not this to accuſe thoſe great Stewards of the Church, of ignorance, of cowardlineſſe, and that they haue not dealt vprightly in their calling? That they haue not beene faithfull obſeruers of the Couenant or new Teſtament, whereof the preaching was committed vnto them? The Ambaſſador hath no power to diſpenſe with his Maſters will. It is the dutie of a ſeruant to diſcharge things faithfully in their fulneſſe; and as he hath beene commaunded to doe. In the making of our contracts or teſtaments, we would not ſuffer the notarie and witneſſes to keepe backe a part thereof, and not to beare ful teſtimony of our will, vnleſſe they would incurre the danger of puniſhment: and can that be tolerated in a matter of ſo great moment, to wit, in the Teſtament which the ſonne of God hath ratified by his death? The Apoſtles hauing declared faithfully the whole will of their maiſter, and hauing diſcharged their buſineſſe very well, it were ſacriledge and an intollerable blaſphemie to accuſe them, either becauſe they knew not, or were not able, or would not beare witneſſe of the kingdome of God, as they were enioyned to doe. I could here inſert that ample diſcourſe which *Tertullian* maketh in anſwering to the arguments of the heretickes, as alſo what infallible preſcription he vſeth [f] againſt them: but to be briefe, I will ſend you backe to that which himſelfe hath written, and hath ſpoken to you as well as to the heretickes of his time. *Ireneus* [g] that was a diſciple

[f] *Tert. de præſcript. hæret. pag. 95. exædit. Froben. 1522.*

[g] *Lib. cont. hæreſ. Valent. in præfat. & in princip. lib. 1.*

disciple of the disciples of the Apostles, writing in expresse termes of the true iustifying faith, which the Church receiued from the Apostles, and hath deliuered from hand to hand vnto their children, is no other thing then the Gospell that we haue receiued from the Apostles themselues, for as much as they first preached the same with their mouth, and thereafter penned it, to the end that it might be the foundation, the pillar and proppe of our [h] faith. Then without the Gospell we cannot imagine any doctrine of saluation, what name or title so euer it haue. For Christ and the Apostles haue left vnto vs by writ, all whatsoeuer is necessarie vnto true pietie, and honest conuersation. Why then doe you alledge vnto vs the insufficiencie of the written word? Truely it must needs be that those famous men [i] *Hierome*, [k] *Cyprian*, and the Fathers, that were assembled in the Councell of [l] *Laodicea*, had a beame in their eye, when they could not perceiue that, which you say is more cleare to you then the Sunne is in the noone-day, to wit, that the holy and canonicall Bookes were not sufficient to proue matters concerning faith and charitie, and that we must haue recourse vnto traditions, and the vnwritten word. And for this cause, when we goe about to conuict you by the proofes of the Scripture, that we may declare what harmonie and agreement is betweene you and the Marcionists, the Valentinians, the Ebioneans, the Apellians; by imitating of them you couer your selues with this buchler; to wit, that the Scripture is obscure, and that the truth cannot be fully

h) Notwithstanding the Pope will haue his Decretall Epistles placed among the Canonical books, and to be equall with the holy Scripture. *dist.* 19. *can. In Canonicis.*

i *Hieronym. in præfat in lib. Salom.*

k *Cypr. in symb. pag.* 377.

l *Concil. Laodic. cap.* 59.

fully collected from thence, vnleſſe we helpe our ſelues with the vnwritten traditions, which the Apoſtles deliuered from their owne mouth without Scripture? And what manner of things are they which they would haue vs to embrace vnder this pretence? The forbidding of certaine meates on certaine dayes; the forbidding of a certaine order of perſons to marrie; Lent, chaſtitie, and ſuch like things, that belong not to faith, but to a ſimple cuſtome, which is diuers in diuers places, according to the humour of ſuch as beare rule in the Church. Theſe are the things of ſo great weight (as you will haue them to be) which *Bellarmine* ſayth, that the Apoſtles did not preach to the common people, to whom they miniſtred ſimply that which was neceſſarie and profitable vnto them; but concerning other things, to wit, thoſe weighty matters before mentioned, they taught them apart and in priuate, vnto thoſe that were of greateſt vnderſtanding, that therafter they might deliuer them from hand to hand vnto thoſe that ſhould be found moſt capable of them. Are not theſe goodly reaſons? Reaſons that are ſo pertinent, that it hath ſeemed expedient vnto you to make vp huge Tomes thereof, that haue bin publiſhed, wherunto notwithſtanding our writers haue not failed to anſwer, reaſons I ſay, that are ſo vnreaſonable, that you cannot deny, that by the meanes thereof you collude and agree with the auncient heretickes. The chiefe argument of thoſe of *Ireneus*[m] and *Tertullians*[n] time, & which was ordinarie in their mouths, was grounded on that which our Sauiour ſaith [o] to his

[m] *Iren. cont. Valent. l. 3. c. 12.*
[n] *Tert. de præſcript.*
[o] *Ioan. 16.*

his *Apoſtles, That he had yet many things to ſay vnto them, but that they could not beare them.* Of this did S. *Auſtin* complaine in his time, and chiefly in two places of his workes. In the firſt he vſeth theſe [p] termes: *All the madder ſort of heretickes, who will be called Chriſtians, doe labour to ſhadow the boldneſſe of their inuentions, which the vnderſtanding of man doth euen abhorre, by taking hold of theſe words of the Goſpell, where the Lord ſayth, I haue yet many things to ſay vnto you, but you cannot beare them now.* In the ſecond he writeth [q] thus; *And ſith our Lord hath made no mention of them, which of vs will ſay, they are ſuch or ſuch like things? Or if he were ſo bold as to ſay ſo, how could he be able to proue it? For who will be ſo fooliſh, or ſo raſh, when he hath ſayd all that he liſteth to whom pleaſeth him beſt (although it be true) as to affirme without any diuine proofe, that he hath ſpoken thoſe things which our Lord would not reueile at that time?* And if S. *Auſtin* hath written after this manner againſt the heretickes of his time: If *Ireneus* and *Tertullian* could not endure the Gnoſtiques and others to abuſe the ſame: why may not we doe after the ſame manner with you, to the end that we may exclude all the fanſies of men? We will adde further to that which is ſaid before, how that the auncient heretickes did abuſe, euen as you doe, that which the *Apoſtle* ſayth [r], *And we ſpeake wiſedome among them that are perfect.* This was the ordinarie defence and argument of the Carpocratians, witneſſe *Ireneus* [s] Biſhop of Lion, although that in this paſſage he doth not place thoſe that were perfect as oppoſites vnto ideots. This is it which

[p] *Auguſt. in Joan. tract. 97.*

[q] *Auguſt. in Ioa. tract 96.*

Gnoſtiques.

[r] *1. Cor. 2. v. 6.*

Carpocratians

[s] *Iren. lib. 2. c. 2. & 3.*

which S. *Athanaſe*[t] remarketh againſt the Arians, concerning thoſe bragges of *Arrius* who blinded the eyes of his followers with theſe goodly titles in ſhew, *Electis Dei ſecundum fidem: peritis Dei: ita didici ego. Montanus*[u] ioyned with the old and new Teſtament certaine other obſeruations of his pretended paraclete: is not this the very ſame that was ſaid of that holy Ghoſt, that was carried by poſt from Rome to Trent in a cloake-bagge?

[t] *Athan. orat. 2. cont. Arrian.*

Montanus.

[u] *Auguſt. hæreſ. 26.*

CHAP. XI.

Of the Church.

THe Donatiſts tyed the Church to a certaine place: as for you, you tie it to Rome, and to a counterfeit ſucceſſion of perſons, & ſay that the generall aſſembly is compoſed onely of ſuch as follow the Romiſh Church, as mother and Miſtreſſe of all the Churches, and doe acknowledge the Pope to be ſucceſſor to *Peter* the Prince of the Apoſtles, and vicar of Chriſt Ieſus. Hearken vnto S. *Hierome*[a]: *The Church doth not conſiſt in walles, but in the ſowndneſſe of doctrines. Whereſouer true faith is, there is the Church alſo.* And they do Chriſt Ieſus great wrong to tye him to the Temple of Rome, hee that departed from his temple that was builded in Ieruſalem, becauſe of the wickedneſſe that was committed among the Sacrificers. *Whoſoeuer therefore would know which*

Donatiſts.

[a] *Hieron. in Pſal. 133.*

which is the true Church of Christ, saith *Chrisostom*[b], *let him finde out the same by the Scriptures.* And S. *Austin*[c], *We haue found Christ in the Scriptures: we must finde the Church there also.*

[b] *Chrysost. hom. 49. in Matth.*

[c] *August. lib. de past. cap. 4.*

CHAP. XII.

Of Baptisme.

WHo hath taught you that Baptisme taketh away onely the sinnes that are past, and secureth vs only from the first shipwracke, but the Marcionists, the Messalians and Euchites, as *Epiphanius* writes[a]. You doe attribute with them the vertue of Baptisme vnto sinnes that are past: and to the Sacrament which you terme Penitence, the washing and purging of other offenses, in case wee should fall againe therein, through weakenesse which is in stead of a table, to saue vs from this shipwracke. The Messalians taught that man was not made perfect through Baptisme. The Iesuites hold, that this is no sure pledge vnto vs that our sinnes are forgiuen vs. This moued Marcion to reiterate the same to his followers. And although Baptisme be not renued in the Romish Church, yet so it is that she vseth the Chrisme in her pretended Sacrament of confirmation, to make those that are annoynted, become more skilfull in spirituall combats: that they may become wholly and perfectly Christi-

Marcionists. Messalians. Euchites. *Epiph. haeres. 22. 60. & 8.*

Christians, *Qui nunquam erit Christianus*, saith the Canon [b], *nisi qui confirmatione Episcopali fuerit chrismatus*. Would you heare any thing more horrible then this, and namely when confirmation is preferred to Baptisme, the institution of men to Christs? *Theodoret* [c] writes, that the Messalians were the authors of crosses and exorcismes: for (said they) *the childe at his birth is accompanied with his Demon, who cannot bee chased away but through coniuration*? And what? Know you not very well; that it is forbidden by the Law of God [d], to vse charmes, coniurations, and exorcismes [e] of any creatures, whereby any vertue or dignity aboue the course of nature is attributed vnto dumbe things? We are not ignorant that this manner of coniuring was practised in the Church, in S. *Cyprian* and S. *Austins* time: let vs rest notwithstanding on that which Christ Iesus and the Apostles haue done, and not on the Fathers, when they are destitute of Gods word. And what neede haue children to be exorcised, seeing they are members of Gods euerlasting couenant? You haue a certaine coniured oyle [f], ordained of purpose for baptising of little children. And of whom haue you learned this manner of doing, but of the Hereticks *Marcus*, *Marcosius* and *Valentine*, as *Epiphanius* witnesseth [g]? And to the end that corruption and abuses might take the greater increase, it hath beene permitted vnto women to baptise, according to the error of the Marcionists, Quintillians, Cataphrygians, Montanists, Pepuzians, Priscillians, and Artotyrites [h]: although the ministration of Bap-

[b] *Vide de Consecrat. distinct. 5. Can. Omnes fideles Can. Spiritus Sanctus.*

[c] *Theodor lib. de fab. haret.*

[d] *Leu. 19. & 20. Deut. 8.*

[e] *De Conse. dist. 4 Can. Sine. Can. Sal. Can. dehinc. Vid Raban. Man. de instit. cleric. l. cap. 27. & 28. Conc. Brachar. c. 1. Concil. Agath. cap. 13.*

[f] *De Conse. dist. 4 Can. Symbolum. Can. Prima. Iue. l. 1. de Baptis. Vide Rabã vt su. De Conse. dist. 4. Can. Deinde. can. Venisti. Can. Postquam. Can. merseisti.*

Marcus.
Marcosius.
Valentinus.

[g] *Epiph. l. 2. tom. 3. haresi. 34. Iren l. 1. c. 18.*

Marcionists.
Quintilians.
Cataphrigians.
Montanists.
Pepuzians.
Priscillians.
Artotirites.

[h] *Vide Epiph. l. 1. tom. 3 har. 42. & 50. l. 2. haresi 49. Augus. haresi. 27*

tisme belong vnto a part of the preaching of the Gospell, and that all things ought to be done with comelinesse and good order in the Church. Was it euer permitted by the Law of God vnto women[i] to minister the Sacraments, or Sacrifices that were ordained in the first Church of the Israelites? Is there any signe how little soeuer it bee of any permission in the new Testament of Christ Iesus, by which this female sexe is licenced to doe so? It is written in the historie of *Moyses*[k], that his wife *Sephora* being moued with a womanlie furie tooke a sharpe knife or stone, and cut away the foreskin of her sonne, but that was done without any commandement, and through a rash vsurpation of that which belonged no wayes vnto her. And S. *Austin*[l] hath expresly forbidden women to doe the same, following the councell of *Carthage*[m], where hee had beene present, which did the verie same, You cannot deny therefore that you imitate those Hereticks, and most of all the Pepuzians, who permitted the Priesthood vnto women, seeing that through a supposed necessitie you agree that a part of the Ministerie should be discharged by them. You haue gone on further: for this expresse manner of Baptisme that was appointed by Christ Iesus, in the name of the three persons of the most blessed Trinitie, is changed: and you haue taught that Baptisme is lawfully ministred although it were vsed after this forme[n], *Baptizo te in nomine Patris & filij & Spiritus Sancti, & Beatæ virginis Mariæ.* The Marcosians in the administration of Baptisme, vsed some Hebrew and strange words, that

[i] *De consecr. dist. 4 can mulier. Durand. rat. l 6. Rubr. de Baptis.*

[k] *Exod. 4.*

[l] *August. l. 2. c. 13 cont. epist. Parmē*

[m] *Conc. Carthag. cap. 100.*

[n] In the booke named *Manip. sacerd. part. 1. pag 20.*

that the hearers might be astonished thereat (as *Ireneus*[o] writes) and namely this Syrian word *Ephethah*. You doe worse: for not onely in the administration of Baptisme, but in your whole seruice you speake strange languages, and mingle the same with certaine words, that amongst a thousand Priests, there is not one that can pronounce them well, let be to vnderstand them. This spittle, this saliue, and holy water[p] are of their inuentions, and of your imitations.

[o] *Iren. l. 1. cap. 8.*

[p] *Sic Ebionitæ aqua lustrali se purificabant. August. hær 9. Epiph. hæres. 30.*

CHAP. XIII.

Of the Lords Supper.

AS the holy Apostles receiued it from our Lord, so haue they deliuered the same vnto vs, and so will wee keepe it. We will not enter in discourse touching that which may be said and written of the Eucharists, our intention is only to declare vnto you, that you haue borrowed from the Hereticks, or the Hereticks from you, many things that belong not to the institution of this Sacrament. *Ioh. Scotus*[a] saith, that the Priest hauing an intention to consecrate, saying the fiue words, vpon all the bread that is in the market, and vpon all the wine that is in the celler, immediately thereafter, all the bread and wine is changed into the naturall body and blood of Christ Iesus. I know none of the Hereticks that beleeued

[a] *In 4. Sentent.*

this tranſubſtantiation of the bread: touching the wine, the Marcites (as *Epiphanius* [b] reporteth) did aſſure themſelues, that the grace of God powred the blood of Chriſt into their cup: and *Marcus* their ſchoole-maſter made them beleeue that hee changed the wine of the Euchariſt into blood. You would make the whole world beleeue, that there is a tranſubſtantiation of wine into blood made in the Chalice, and that you may the more eaſily deceiue men, and blinde the eyes of the ſimpler ſort, you bring with you ſometimes certaine falſe miracles and illuſions. And from theſe goodlie traditions, ſome wretched creatures haue taken occaſion, to inuent this mingling of blood that is drawne from young children, that they may burne the ſame with the bread of the Lords holy Supper, as the Cataphrygians, who (as wee reade in S. *Auſtin* [c]) did inuent a manner of tranſubſtantiation of wine into blood realy & corporaly. It cannot be vnknowne to you, that the decree of tranſubſtantiation was eſtabliſhed by two Councels holden at Rome: the one [d] vnder *Nicolas* the ſecond againſt *Berengarius* [e], and the other [f] vnder *Gregorie* the ſeuenth: being both prouinciall, and not generall. The moſt ancient of them being a thouſand yeeres after the Apoſtles. You would couer the newneſſe of this doctrine with antiquity, which neuertheleſſe can bee but imaginary. Wee yeelde to you antiquitie, but ſuch a one as is taken from the Marcites, and Cataphrygians. The vſe of leauened or vnleauened bread in the Sacrament was holden a great while to bee indifferent in the Church.

Marcites.

[b] *Epiph. hareſ. 34*

[c] *Auguſt. l. cont. hareſ. c. 26. & 64*

[d] *An. 1060.*

[e] *Ego Berengarius diſt. 2. de Conſecr. Vide gloſ. in v. Dentibus.*

[f] *An. 1070.*

Church[g]. Wherefore then hath *Alexander* the firſt of this name, reſtored the Iewiſh ceremonie concerning vnleauened bread, as if the Sacrament were to bee celebrated after the manner of the Iewes? Is not this to follow the doctrine of the Ebionians, who taught that the ceremoniall Law of *Moyſes* was neceſſary vnto ſaluation? Is not this (I ſay) to imitate the ſame that one *Symmachus* an Hereticke of Paleſtina had taught before? The gloſſe[h] of the decretall of *Honorius* the third, vpon the word (*fermentato*) ſaith that it is not lawfull to vſe leauened bread, becauſe it is written, *Not with old leauen, but with the vnleauened bread of ſincerity and truth.* And in your gloſes[i] which you haue approued and authoriſed, after the rules whereof the Romiſh Church liueth and beleeueth, we finde that pepper being added to the Sacrament, marreth not the tranſubſtantiation of the wheate, but contrariwiſe that leauen marreth the ſame. And in this how differ you from the Hereticke *Sabacius*[k] who vſed vnleauened bread onely and no other? *Nicephorus*[l] ſpeaking of the Hereſies of the Armenians that were followers of the Theopaſchites ſaith thus: *The ſame in the Euchariſt vſe vnleauened bread, and not that which is leauened.* And in the chapter following; *The auncient Law-giuers* (ſaith he) *doe wrongfully boaſt themſelues that the famous* Gregorie *Biſhop of Armenia did leaue vnto them thoſe ceremonies by tradition: chiefly, the oblation of vnleauened bread, and the cup without water: becauſe that in like manner in that myſticall ſupper of our Lords, the ſacrifice was without leauen, and the*

[g] *Euſeb. lib. 3. ca. 27. & l. 6. c. 14.*

Ebionians.

Symmachus.

[h] *Extrau. de celeb. Miſſ. ca. literas in gloſſ.*

[i] *Conſec. diſt. 2. Can in ſacramẽt. & ibi gloſſ.*

Sabatius.

[k] *Hiſt. tripart. l. 9. c. 37. & lib. 11. cap. 5.*

[l] *Niceph. lib. 18. cap. 53.*

Armenians.

wine pure: which things notwithstanding the Catholick Church doth not alow in any waies. Concerning vs, we doe not impugne the mixtion of the Chalice, but onely the condemning of such as doe not mingle it. For we haue alwaies acknowledged that the most auncient Fathers vsed wine mingled with water in the Sacrament: and we reade not that the Churches of Armenia were euer excommunicated for that, to wit, for vsing of pure wine. Behold what he hath said here: Furthermore like as the Messalians dipped the bread in the wine: so also in the breaking of your Eucharist, which is done after that the *Agnus Dei* is sung, you mingle the third part thereof with the supposed blood of your Chalice. The councell[m] of Constance hath taken away the cup from the communion which you terme Laicall. The Manicheans also vsed but one sort in the celebration of their Eucharist, as *Leo*[n] and *Gelasius* Bishops of Rome do witnesse, and of this last *Gratian*, maketh mention in his rapsodies[o]. The same Manicheans[p] maintained, that all things which appeared outwardly in Christ, were but meere accidents. May it not be that you haue learned from those, that the forme, figure, colour and waight of the bread remaine still in the Sacrament without their owne substance? There remaineth nothing fit to finish your picture, but to mingle cheese with bread, as the Artotirites did[q].

Messalians.

[m] *Sess. 13.*

Manicheans.

[n] *Leo. serm. 4. de Quadrag.*

[o] *In 3. part de consecr. dist. 2. ca. relatum, & ca. comperimus.*

[p] *Vide August. epist. 19. & contra Faustum. lib. 42. cap. 29.*

CHAP.

CHAP. XIV.

Of Purgatorie.

PVrgatorie ſpringeth from the hereſie of the Catharians, againſt whom *Epiphanius* hath learnedly written. And although Purgatorie be the chiefe patrimony of the Romiſh Clergie, and the onely foundation of Maſſes, yet it is vnknowne to the Church that was vnder the Law, to the Church that is vnder Grace, being without all warrant, without any likely-hood, how little ſo euer it be.

Catharians.

Epiph. tom. 1. l. 2. In eadem hareſi fuit Manes. Vide Auguſt cõt. Fauſt. lib. 20. cap. 21.

CHAP. XV.

Of Miracles.

THe Donatiſts would haue proued their errors by Miracles: which appeareth in Saint *Auſtins* writes. *Iuſtin Martyr* and *Athenagoras* ſay that thoſe be Hereticks, that worke Miracles in their Churches, and that to doe Miracles, is no ſigne and demonſtration of Gods true ſeruice. S. *Chryſoſtome* ſaith: There can be no other proofe of Chriſtianity then the holy Scriptures, the ſignes are now aboliſhed, and will rather bee found among falſe Chriſtians.

Donatiſts.

Chryſoſt in Mat. cap. 24. hom. 49.

CHAP. XVI.

Of Praying to Saints.

WE doe honour and worship the Saints, but it is in imitation. This is S. *Austins* [a] maxime, *honorandi sunt propter imitationem.* Wee doe not call vpon them, nor pray to them that they may become interceſſors and aduocates for vs at Gods hands, we retaine and follow onely their good life and doctrine, by holding and reputing them bleſſed in heauen. We know that worſhip belongeth to God onely, all manner of creatures being excluded. We will not produce your arguments here, neyther yet our defences, wee ſhould neuer haue done: I will aske you this onely, how can you with an vpright conſcience deny the harmony that you haue with the Melchiſedechians, and Sethians who worſhipped the Saints as you doe? And where can you ſhew that this inuocation hath beene taught in the Primitiue Church, or yet many ages after? Verily in the Primitiue Church, all gifts were thought to proceed from *Ieſus Chriſt* alone, no mention was made eyther of Saints or Angels, contrariwiſe it was the doctrine of Hereticks, of the Baſilidians, and of the Ophites, who called on the Angels in their operations, as if the earth had beene deuided among them, and aſſigned vnto them certaine names, and ſought to appaiſe them by certaine compoſed formes, namely

[a] *Auguſt de vera relig. cap. vlt. Item cont. Fauſt. Manich. lib. 20. cap. 21. Vult ſanctos honorari cultu dilectionis & ſocietatis: caritate & non ſeruitute, de vera relig. cap. vlt.*

Melchiſedechians
Sethians.

Baſilidians.
Ophites.

ly this (as [b] *Ireneus* writeth) *O tu Angele, ab, a, te, or, opere tuo.* Who had in like manner their pretended Saints, *Iudas*, *Cain*, *Esau* and such others, vnto whom neuertheleſſe *Ireneus* doth not oppoſe eyther *Abel*, or S. *Peter*, or *Abraham* and the like, but onely our Lord Ieſus Chriſt, who alone is receiued in his Church. We cannot finde therefore any footeſteps of this inuocation in the venerable antiquitie, or if you haue remarked any ſuch, our writers haue refuted them, and haue raſed the foundation thereof. For the Fathers haue maintained, that to call vpon God, wee muſt no waies haue recourſe vnto dead men, neither yet admit any creatures (how worthy ſoeuer they be) to be mediators and interceſſors, but Chriſt Ieſus alone. Which is made manifeſt by S. *Ambroſe* [c]: *Ieſus Chriſt* (ſaith he) *is our mouth, by which we ſpeake to the Father, our eye, by which we behold the Father: our right hand, by which we offer vp our ſelues to God: without whoſe interceſsion there is no acceſſe to God, either for vs, or for any of the Saints.* S. Chryſoſtome [d]: *Tell me woman, why haſt thou beene ſo bold as to addreſſe thy ſelfe to Chriſt Ieſus, thou that art a ſinner, and a lewd perſon? I know well what I doe ſaid ſhe. Behold the prudence of this woman. She prayeth not to* Iames: *She addreſſeth not her ſelfe to* Peter: *She hath no regard of the whole company of the Apoſtles: She hath ſought for no Mediator, but in ſtead of all theſe, ſhe hath made repentance her companion, and thus hath taken her iourney to the ſoueraigne fountaine. For (ſaith ſhe) for that cauſe* [e] *hath hee deſcended, for that he hath taken fleſh on him, for that he hath*

[b] *Iren l. 1. c. 23.*

[c] *Amb. lib. de Iſaac & beata vita.*

[d] *Chryſoſt. hom. 2. d: Cananea.*

[e] *Vide Chryſoſt. hom. de promot. Euangel. Item hom. 4. de pœnitent. Item hom. 43. in Gen.*

hath become man, to the end that I alſo might be bold to ſpeake to him. S. Auſtin[f] *ſaith: The Chriſtians in their praiers do recommend themſelus each to another. But hee that prayeth for all no body praying for him, is the true and only Mediator.* And a little after[g] *If* S. Paul *were interceſſor, the other Apoſtles ſhould be ſo likewiſe, and by this meanes, there ſhould bee many interceſſors. Which could not agree with that which is ſaid, That there is one Mediator betweene God and man.* And[h] vpon S. *Iohn*, he addeth, *that it is not lawfull to worſhip any Saints, neither yet to conſecrate Altars and Chappels vnto them.* Cyrillus[i], *If wee would haue the Father to grant our requeſts, we muſt pray in the name of the Sauiour.* What ſhall we ſay farther? *Clement Alexandrin, Iuſtin Martyr, Tertullian, Ireneus* and the moſt auncient ſpeake nothing thereof. And if you will not beleeue me, at leaſt you will beleeue *Leo*[k], that was Biſhop of Rome, who plainely affirmeth, that neither the death, nor the merits of Saints, are able to helpe vs a whit to obtaine remiſſion of our ſinnes, but only the merits of Ieſus Chriſt. And thoſe paſſages of the auncient Fathers being ſo cleere and manifeſt, are withall grounded vpon the teſtimonies of the Scripture[l]. *Epiphanius* reproueth the inuocation of Saints and Angels as a vilde hereſie, and an abuſe of Satan and of the old Dragon, and ſaith, that in no waies wee muſt perfume their images with ſweete incenſe. The Mileuitane and Africane Councels[m] haue taught the ſame, and haue wholly ouerthrowne that which you hold concerning their merits and workes of ſuperrogation.

We

[f] *Auguſt. contr. Parm. l. 2. c. 8.*

[g] *Vide eundem Auguſt. lib. 10. confeſſ. c. 42. Item lib. 4. ad Bonif. cap. 4. Item lib. de moribus Eccleſiæ c. 34 Item epiſt. 44. ad Maximum.*

[h] *Auguſt. in Ioan tract. 84.*

[i] *Cyril. lib. 16. in Ioan. & 7.*

[k] *Leo epiſtola. 82 ad Paleſtinos.*

[l] *Ioan. 14. v. 6. 1. Timoth. 2. v. 5. 1. Ioan. 2. v. 1. Epiph. tom. 3. l. 3. hæreſ. 59.*

[m] Looke the firſt tome of the Councels, page 482. or thereby.

Wee haue already ſpoken of thoſe that called on the Angels, whom S. *Auſtin* [n] for this cauſe called *Angeliques* [o], a title that belongeth vnto you as well as vnto them. For who knoweth not after what manner you worſhip and ſerue them? You ought to call to minde that which that holy Father writeth [p]. We honour the Angels by charitie, and not by ſeruice: and wee build no temples vnto them: for they will receiue no ſuch honour at our hands. We will adde moreouer to the premiſſes another goodly ſentence of this ſame Doctor [q], but that we may be briefe, we will ſend the Reader to the place that is cited in the Margent. S. *Hierome* [r] ſaith, that wee ought neither to worſhip Reliques, nor Angels, nor any creature: Which was the ſame that S. *Athanaſe* [s] had written before: and S. *Ireneus* yet before him. The Ethnophrones did celebrate birth dayes, like as you doe the natiuity of your Saints, and the dayes of their death, and from theſe your greater and ſmaller feaſts haue taken their beginning, which wee acknowledge to be the markes of Antichriſt only, ſuch as be condemned by S. *Paul* [t], and by the Decree [u] it ſelfe vnder the particularitie of Satterday, thought by ſome perſons to be a vacation day. And the ſame Hereticks (as *Bodin* [x] reporteth) had their enchantments, as in old times you had the booke of exorciſmes vpon the canoniſation of Saints.

[n] *Auguſt. lib. de har. ad quod vult Deum. har. 93.*

Angeliques.

[o] *Iſid. Orig. lib. 8. cap. 5.*

[p] *Auguſt. lib. de vera relig. c. 55. Cainitæ, Angelos affectuum moderatores ſtatuebant. Nicet. lib. cap. 11.*

[q] *Auguſt. lib. 1. cont. Maximum. Arrian. Epiſcopũ*

[r] *Hieronym. ad Riparium.*

[s] *Athan. ſerm. 3. cont. Arrian. Iren. lib. 2 c. 58.*

Ethnophrones.

[t] *Col. 2. v. 16.*

[u] *De conſecr. diſt 3. Can. peruenit.*

[x] *In his Demonomanie.*

CHAP.

CHAP. XVII.

Of the Virgin Mary.

THese are your ordinarie reproaches, that we contemne the Virgin [a] *Marie*, notwithstanding that we haue often protested that we will not diminish any thing that belongeth to the rights and prerogatiues of this holy Virgin. Wee acknowledge her to be the mother of God, the instrument of the reparation of mankinde, a Virgin both before and after her deliuerie, and we defend her with the holy Fathers against *Heluidius* and his associates. It is not against her that we labour, but against your Doctors, which vtter most horrible blasphemies against this Virgin. *Gabriel Biel* [b] hath beene bold to write thus; *The heauenly Father hath giuen the halfe of his kingdome vnto the most blessed Virgin* Mary, *Queene of the heauens, which was figured in* Esther, *vnto whom* Assuerus *promised the one halfe of his Kingdome. And for as much as the heauenly Father holdeth iustice and mercy to be the riches of his kingdome, he hath reserued iustice for himselfe, and hath resigned ouer mercy to the Virgin* [c] Marie. Can wee imagine any thing more abhominable then this? In your *Confiteor*, like as in the forme of your excommunication, there is nothing performed without the consent and approbation of the Virgin, and without her the Lord may not vse his mercy and iustice in the Church. You haue composed a Psalter for her, that cannot be red without horrour:

[a] *Sic occinitur in Ecclesia Romana: Mediatrix hominum: Tu spes certa miserijs. Verè mater orphanorum: Tu leuamen oppressum: Medicamen infirmorum Omnibus es omnia: Nostra expias scelera.*

[b] *Gabr. Biel. lect. 80.*

[c] Looke the Psalter of the Virgin *Marie*, printed at *Paris* by *Nicolas du Fossé*, in S. *Iames* streete, at the signe of the golden Vessell, in Anno. 1600. 1601. & reprinted in An. 1602 with approbation of the *Sorbone*, and the priuiledge of the Court.

horrour: for all that *Dauid* hath ſpoken of God, is changed and attributed vnto her: and the names (Lord, and Eternall) are changed into that of (Ladie.) The ſongs of the Prophets, of *Simeon*, and thoſe that are attributed to S. *Athanaſe*, and to S. *Ambroſe*, haue felt the ſame Metamorphôſis. It is your ordinarie prating to call her Queene of heauen[d], Lady of the Angels, Miſtreſſe of the world, the gate of heauen, the ſtarre of the ſea, the fountaine of mercy, the fountaine of grace and pardon, our life, and ſaluation vnto all thoſe that put their confidence in her. And *Bernardin*[e] *de buſtis*; *Wee muſt appeale* (ſaith he) *from the Court of Gods iuſtice vnto the court of his mothers mercy.* And notwithſtanding you ought to haue learned of S. *Bernard*, [f] that ſhe taketh no pleaſure in theſe falſe honors: That her chiefe honour is to be ſaued through the bloud of her Sonne. Neuertheleſſe you prepare temples for her, garlands, bankets, ſweete cakes, ſacrifices, and a thouſand other toyes, as if ſhee required ſuch flatterie and adoration. You haue ordained ſome of the principall feaſts for her: & haue conuerted this feaſt that was ordained by *Iuſtiniã*, & was dedicated vnto the memory of the receiuing of Chriſt Ieſus by *Simeon*, into the feaſt of the purification of the virgin [g] *Mary*. The feaſt of the annunciation was eſtabliſhed the 819. yeare of the aſſumption the 1273. yeare of the viſitation the yeare 1380. of the conception the 1439. yeare, and of the preſentation the yeare 1484[h]. And it is moſt wonderfull that the Apoſtles and thoſe famous men of the primitiue Church did not foreſee

[d] *Breuiar. Rom. in hymn. ad B. Virg.*

Vide D. Antonin. hiſt. part. 3. tit. 23 Theodericũ Appian. vita S. Dominici lib. 2. Surium de probatis ſanctorum hiſtoriis tom. 4. Auguſt. 5. Martyr. Rom. Oct. 7. In canticis, Salue Regina &c. Et Regina cœli &c.

[e] *In Marial.*

[f] *Bernard. Epiſt. 174. Chryſoſt. hom. 45. in Mat. & 20. in Ioan. pronũciauit virginem Mariam peccaſſe.*

[g] *Tamen Bernardus Mariam, vt Dauidem et alios vniuerſos ex Adamo natos, in peccato cõceptam tradit. Epiſt. 174.*

[h] *Greg. 13. etiam inſtituit Feſtum ſolemne Roſarij. B. Virginis.*

see thus much, to the end that the elect might not be frustrated of that which you hold to be a part of Gods seruice. Moreouer you haue graunted to the virgin *Mary* a certaine adoration, which you call hyperdulia, that is to say, aboue seruice. Is not this to renew the heresie of the *Collyridians*, which [i] *Epiphanius* abhorred so much? Is not this to imitate those women of *Arabia*, that brought in these vanities, as to sacrifice vnto her a tart or sweete cake, and to assemble themselues in her name? Let vs looke on the text I beseech you. *Certaine women* (sayth he) *doe prepare a chariot, and a foure square chaire, and couering it with a sheete at certaine solemne times of the yeare, during the space of some dayes, they present bread, and doe offer it in the name of Mary, euery one taking a part of the bread, as I haue partly made mentiõ hereof, in the epistle which I wrote to Arabia. And now I will speake of this heresie, after that I haue called on the name of God, I shall produce according to my power such reasons as shalbe sufficient to refute the same, to the end that hauing plucked vp by the roote this heresie, that is the cause of images, we may through Gods assistance, rid some persons of this madnesse.* Behold what the Doctor hath sayd; and if those women offered biggins, the Iesuites offer themselues, witnes this forme of speech that they vse, *O Lady I doe acknowledge thee to be my mistresse:* And in their rule, *Ego me voueo tibi in perpetuum seruum.* And *Thomas* of *Aquin* [a] writeth, that *Marie* had the fulnesse of all graces, which is as much as to make her equall with God, and like vnto Chrift Iesus. Contrariwise *Epiphanius* [b] sayth; *Verily,*

Collyridians.
[i] *Epiph. lib. 3. tom. 2. har. 79.*

[a] *Thom. Aqu. in 3. part. summæ quæst. 27. art. 5.*

[b] *Loco supra citato.*

Verily, the bodie of Mary *was holy without all controuersie, but yet it is not God*[c]. *Without all doubt shee was a Virgin and honoured, but she was not giuen vnto vs that we might worship her; yea, she her selfe adoreth him that was borne of her according to the flesh, but who descended from heauen out of his Fathers bosome. Herein the Gospell is our warrant, saying; What hast thou to doe with me woman, my houre is not yet come. Now let vs consider, addeth* Epiphanius, *for what cause Christ Iesus speaketh so to his mother? He calleth her woman, to the end that none should thinke her to be super-excellent, propheсying as it were what things were to fall out on earth concerning sects and heresies; to the end that some that admired her too much, might not fall into this heresie, and the fansies thereof.* Afterward he sayth: *God who is the word, hath taken flesh of the holy Virgin, yet not to the end that shee might be guilded*[a] *with gold, and that he might make her a Goddesse, but to the intent that we might not offer in her name. And in the end: that the Father, the Sonne, the holy Ghost might be worshipped, and none might worship* Marie, *neither man nor woman whatsoeuer, and that none might say, we honour the Queene of Heauen.* We might copie out here a great many moe goodly sentences, which this Father[c] hath declaimed against those persons:

[c] *Iudicet lector num Diui virgo sit loco Dei hoc cãtico, quod ante ōcionem occinebat Archiepisc. Patracensis in Cõcil. Later Sess. 10. an. Dom. 1515 sub Leone X.*
Omniũ splendor, decus & perenne
Virginũ lumen, genitrix superni,
Gloria humani generis Maria
Vnica nostri.
Sola tu virgo dominaris astris, sola tu terræ maris atq; cæli
Lumen, inceptis faueas rogamus, Inclyta nostris.
Vt queam sacros reserare sensus,
Qui latent chartis nimium seueris, Ingredi et celsis, duce te, benigna
Mœnia terræ.
Sequentes versus legũtur in porticu Mariæ Magdalenæ Romæ. Tertius Eugenij Ro-

manus Papa benignus, Obtulit hoc munus virgo Maria tibi. Quæ mater Christi fieri meruisti, Salua perpetua virginitate tibi. Es vita, salus, totius gloria mundi, Da veniam culpis virginitatis honos. [d] *Tamen* Pontificij *ad Mariam accommodant quod diuinæ tantùm sapientiæ competit, ipsi scilicet Christo; Dominus possedit me in initio viarum suarum, antequam quicquid faceret à principio; ab æterno ordinata sum &c. Pro. 8. v. 22.* [e] *Epiph. lib. 3. hæres. Hereticos nomine Collyridianos panem (sine dubio sacramentalem) in medium producere et circumferre solitos esse refert in honorem B. virginis Mariæ.*

but

but to eſchew prolixitie, we ſhall note that the maine ſcope of all is this, that he calleth thoſe images that were appointed for the Virgin, the fortreſſe of the Deuill, the ſeruice of the dead, and that he abhorreth them in the ſame termes that the Prophets did the Idols of *Baal*, giuing to them the name of adulterie, and applieth all that properly againſt the adoration of the holy virgin: he giueth the name of hereſie to this abuſe, he denieth that the Scriptures haue made mention thereof. He bringeth his argument from the quick to the dead: that if we ought not to worſhip *Elias* while he is yet aliue, how much leſſe then when he is dead. Thereafter he concludeth, If God will not haue vs to adore the Angels, how much leſſe the Virgin? One *Petrus Cnapheus* a moſt pernicious hereticke, brought in the inuocation of the holy virgin in the ſeruice, and (as [f] *Nicephorus* witneſſeth) ſaid that in enery prayer the Virgin *Mary* ought to be called on, and her diuine power worſhipped. He liued vnder the Emperour *Zeno*, about the yeare 470. and was condemned in the fift generall Councell, which condemneth you likewiſe after the ſame manner.

Petrus Cnapheus.

[f] *Niceph. Eccleſiaſt. hiſtor. lib. 15 cap. 26. 28.*

CHAP.

CHAP. XVIII.

Of Images.

IT were to enter into a labyrinth if we ſhould write all that we know concerning Images[a]; Images, I ſay, which you honour ſo much, which you adore ſo much. And that inſtitution of *Pius*[b] the ſecond, Pope of Rome ſhall be my warrant, by which he will haue the Veronique to be[c] ſhowne in pompe, at Rome vpon Eaſter day, and the people to call out lowd with teares and weeping, for mercy at her hands. And who would not abhorre the conſecration of the Image of the holy Virgin, which is practiſed to theſe ends, and in theſe termes: That, *whoſoeuer ſhall in this image worſhip the mother of mercy, ſhall obtaine pardon for all his ſinnes, both of commiſsion or omiſsion, ſhall merit preſent grace, and ſaluation to come?* Blaſphemies that were vnknowne to the antiquity, that were inuented in the moſt obſcure ages of the Church. And how ſhould the Fathers auouch the adoration of Images[d], when they approue not the adoration of Chriſt in his humanitie, as it is ſimplie conſidered in its ſelfe. They make warre againſt the *Arrians*. The Neſtorians, who did ſeparate the two natures, are called *Anthropolatres*. Thoſe holy inuectiues are to be ſeene in S.[e] *Athanaſe*, *Gregory* of[f] *Nyſſe*, and in the firſt ſynod of *Epheſus*. Now we ought to remarke that the origine of theſe great abuſes muſt be ſought from a farther beginning.

[a] *Sic Conc. Eliber. Placuit picturas in Eccleſia eſſe non debere, ne quod coliter in parietibus pingatur.*

[b] *Vide comment. Pij 2. lib. 8.*

[c] *Vide librũ orat. inſcriptum Antidotarius animæ, vbi ad Veronicã oratio ſic incipit, Salue ſancta facies noſtri redemptoris &c. Hanc deuotè dicentib. conceſſa numerantur decem millia dierũ indulgentiarum.*

[d] *Synod. Epheſ. epiſt. ad Theodoſ. et Valẽt. Imper. c. 67. Et act 7. Nic. ſynod. epiſt. ad Conſtant. et Iren. dicit ſe fidenter anathematiſare Neſtorij idolatriam in homine.*

[e] *Athanaſ cont. Arria. orat. 1. col. 114.*

[f] *Greg. Nyſſ. in orat. in laud Baſilij.*

Synod. Epheſ. 1. in epiſt. ad Theod. et Vulent. cap. 67 pag. 119.

And those your progenitors liued many ages ago, yea, in the time of the Apostles, as it may be seene in that great magician [g] *Simon*, who made his followers worship his image, and that of his whore *Silene*. The Franciscanes [h] adore the image of S. *Frauncis* of *Assisa*, and the Dominicks [i] that of *Dominicus* the Spanyard. In like manner a woman named *Marcelina*, of whom S. *Austin* [k] maketh mention, adored the images of *Iesus*, and of S. *Paul*, and offered sweete incense to them. The *Basilidians*, besides the adoration of images, added farther certaine inuocations and enchantments, as *Ireneus* [l] writeth. You doe after the same manner, by attributing to images certaine hid vertues, and by offering candels vnto them. The Gnostickes and Carpocratians esteemed very much certaine pictures of Christ: and with his images and S. *Pauls*, had also those of *Pythagoras*, which they perfumed with incense and worshipped, as [m] *Ireneus*, *Epiphanius*, and *Austin* doe write. And like as they beleeued that *Pilate* had caused to make the image of Christ, while he was yet on earth: which the *Simonians* kept very carefully: so doe you beleeue that S. *Luke* made the pourtraiture of our Lord Iesus Christ, not once, but often, not of one fashion, but of diuers. Those which you haue at Rome in diuers Temples, in Loretto, in Montferrat, and other places, vnto which you attribute greater vertue then to others, which you make with a sterne countenance, and worship in your temples, declare that you are Carpocratians, of whom Charles [n] the great, King of France spareth not to say,

[g] Simonians. *August de hæres.*

[h] *Ederus in Babil. pag. 5.*

[i] *Iren. lib. 1. c 20. Epiph. hæres 20.* Marcelina.

[k] *August de hæres. hæres. 7.* Basilidians.

[l] *Iren lib. 1. c. 23*

Gnostickes. Carpocratians.

[m] *Iren. lib. cap. 3. & 24. Epiph hæres. 27. August. ad quod vult Deum hæres. 7. tit. 6. Damascen in fine lib. de hæres. Vide Niceph. lib. 18. cap. 53.*

[n] *Carolus Magnus li 4. de imaginib. cap 25. pag. 636.*

ſay, that S. *Auſtin* reckoned among their hereſies, not onely the worſhipping of *Pythagoras* and *Homers* images, but euen thoſe of *Chriſt Ieſus*, and of S. *Paul*. *Euſebius* [o] witneſſeth that he ſaw thoſe images which the Carpocratians kept and worſhipped in their cloſets. And it ſhall not be amiſſe, to ſet downe here formally that which *Epiphanius* [p] writeth againſt them. *They haue* (ſayth he) *certaine images ſet forth with colours, yea, and ſome of gold, of ſiluer, or of ſome other matter, which they ſay are of Ieſus made by Pilate. Now they keepe theſe images in ſecret, and haue withall thoſe of certaine Philoſophers, as of Plato, Ariſtotle, and others, with which they fellow thoſe of Ieſus: and hauing rancked them thus, they adore them with the like myſterie that the Gentils obſerue in their ſeruices. They haue* (ſayth *Ireneus* [q] ſpeaking to the Gnoſtickes) *certaine images, whereof ſome are painted, the reſt are made of ſome other faſhion, &c.* You ought to call to remembrance that *Epiphanius* in the Epiſtle written to *Iohn*, Biſhop of Ieruſalem, caſteth out of the Church or Oratory the image of Chriſt, or of a Saint, by tearing aſunder the vaile wherin it was drawne: and thereupon writeth, that by no meanes we ought to ſuffer ſuch blaſphemies and ſacrileges in the Church. The Councell of Ments holden in *An.* 813. condemneth your images, and before it [r] *Serenus*, Biſhop of Marſeille. S. *Ambroſe*, S. *Auſtin*, *Lactantius*, *Origen*, *Clement Alexandrin*, and *Oroſius* write all with one conſent, that God will not be worſhipped by any repreſentation of a painted or grauen image. And what then will become of your pictures

[o] *Euſeb. lib. 7. cap. 18.*
[p] *Epiph. hæreſ. 27*
[q] *Iren. l. 1. c. 24.*
[r] *Rubr in Epiſt. ad Rom. cap. 1. Auguſt. epiſt 49. & in epiſt. 113. Lactant. lib. 2. de Inſtit. Dei. cap. 2. Origen. li. 4. cont. Celſum. Clemens in Protreptico. Oroſ. cont gentes. Imaginem ſuam fieri ſimpliciter vetat Deus, Deu. 4. v. 12. 15. 16. Vide Clement. Alex. Strom. lib. 1. & 5. Originem cont. Celſum lib. 7. Euſeb. Euangel. præparat lib. 3. Athanaſiũ orat. cont. gregales Sabellÿ. Hieronym. in Iſaiam c. 40. Auguſt de fide & ſymb. c. 7. Theodoret. in Deut. quæſt. 1. Damaſcen. orthod. fidei l. 4. cap. 17. Conſtant Synod 2. act 6. tom. 4. Nicetum lib. de imagin. Niceph. hiſt. ec-*

tures of the Trinitie, ſometimes with three heads, and three faces: ſometimes with a triple Crowne, and ſet vp like a Pope, holding a crucifix in his boſome, with a Pigeon flittering aboue: ſomtimes in likeneſſe of a God of mercy, hauing both his hands and feete tyed faſt together? The Romiſh Miſſals and Breuiaries are commonly adorned with the Picture of the Trinitie in the firſt page, as the edition of the Bible is, which was ſet forth by *Sixtus* the fift, and *Clement* the eight, which doth ſolemniſe the ſame at the verie entrie. The Fathers teach no ſuch thing, but contrariwiſe, as S. *Baſill*[r], who ſayth, that God cannot be repreſented: that we ought not to imagine any likeneſſe: that he hath no other image but his onely Sonne, who is the light of his glory. And S. *Auſtin*[t], *we muſt* (ſayth he) *ſeparate the Trinitie from all bodies and corporall ſhapes.* Item: *That if the Trinitie be inuiſible after ſuch ſort, that we cannot ſee it, not ſo much as in ſpirit: we ought far leſſe to be of any ſuch opinion, as to thinke that it reſembleth bodily things, or the images of bodily things.* Then he concludeth: *when thou thinkeſt on theſe things, although thou call to minde the bodily ſhape, chaſe it away, forſake it, flie from it.* *Nicephorus*[u] ſpeaking of the hereſie of the Armenians, *They make* (ſayth he) *images of the Father, and of the holy Ghoſt: which is a moſt abſurd thing. For images are of bodies that may be ſeene and comprehended, and not of inuiſible things, and ſuch as cannot be comprehended, not ſo much as in our vnderſtanding.* Now this inuention of picturing God, hath not proceeded from the Armenians onely, but alſo from the Anthropomorphites,

cleſ. l. 18. c. 53. *In Bib. vulg. edit. Sixti v. et Clem. 8 edit. 1. in folio Romæ ex Apoſtolica Typographia Vaticana.*

[r] *Baſil. in Hexam. hom. 10.*

[t] *Aug. epiſt. 222.*

[u] *Niceph. lib. 18. cap. 53.* Armenians.

thropomorphites, who were likewiſe called [x] *Vadians*, and had alſo this cuſtome to picture God the Father, in the likeneſſe of an old man with a gray beard, as S. *Auſtin* writeth, and as it may be ſeene in the annotations of *Beatus Rhenanus* vpon *Tertullians* Booke againſt the Valentinians, about the end. In the meane ſeaſon the excuſes of the auncient idolaters are yours, there is no difference. Thoſe denied [y] that they worſhipped images, but ſaid that they did contemplate the likeneſſe of that which they worſhipped. *We adore* (ſaid they) *viſible images in honour of the inuiſible God. Clement* in refuting of them, ſayth, that *theſe are the words of a Serpent, that ſpeaketh by their mouth. Why then*, ſayth he, *doe you not honour God, rather by doing good to the poore, that are his image, then to runne after wood, ſtones, and things that haue no life.* But from whence hath this euill come into Chriſtianitie? It is becauſe the ignorant Paſtours found it more eaſie to feede their flockes with huskes then with bread: with pictures then with Scriptures. And images being thus once receiued into the Churches, who would thinke it any thing ſtrange, that the people being newly come out of Paganiſme, did tranſport their ſuperſtitions with them, and helped both with tooth and naile to aduance the buſineſſe? But yet ſome good Biſhops were found, which did oppoſe themſelues againſt thoſe broils, yea ſome euen with the zeale of *Ezechias*, by bruiſing of them to pieces. As touching thoſe ſloathfull Paſtours, they did then euen as they doe yet ſtil at this day, following the *Manicheans*, of whom S. *Auſtin*

Anthropomorphites. Vadians.

[x] *Hi abſq; tropo acceperunt quæ, de oculis, facie manibuſque Dei per tropum ſcripta ſunt. Auguſt. lib. de hæreſ. 50.*

[y] *Lactant. de Inſtit Dei l. 2. c. 2. Clemens recogn. lib. 1. Chryſoſt. orat. 12. de prima Dei notitia ait Ethnicos aſſeuerraſſe ſummũ, primumq; et maximũ Deum à ſe in ſimulachris ex auro & argento & ebore factis coli.*

Manicheans.

z *Augustin. contra Adimantum cap. 13. tom. 6.*

S. *Austin* [z] writeth: *They will haue men to beleeue that they are fauourers of images, that so they may purchase the fauour of the Gentils vnto their fooliſh and vnhappie ſect.* In a word, we find in your images the Helleniſme, the doctrine of *Simon Magus*, of the Carpocratians, of the Baſilidians, the Chriſtianocategorians, and others your fore-fathers.

CHAP. XIX.

Of Reliques.

THe inuention of reliques is not from *God*. In S. *Ambroſes* time onely men began to ſeeke after Reliques, to tranſport them from place to place, and to recommend them to people. The teſtimonie which *Ruffinus* [a] and *Socrates* [b], Eccleſiaſticall writers, render of the body of *Babilas*, martyr (as we haue written in the conformities of Gentiliſme) maketh vs beleeue that Sathan is the author of Reliques. And indeed, the Fathers that were aſſembled in Councell at Conſtantinople, in the time of *Leo* the third, concluded, that the adoration of Reliques was meere Idolatrie. Yet notwithſtanding you make oſtentation of your Reliques with great pompe, and are not aſhamed to place among them, ſhooes, haire, combes, ſhirts, nailes, and other iewels, whereof our writers haue ſet downe whole Catalogues in their Print bookes. Is not this to imitate the Sampſeans,

a *Ruffinus lib. 1. cap. 35.*
b *Socrates lib. 3. cap. 18.*

Sampſeans.

ſeans, who kept the ſpittle, and duſt of two womens feet, whom they adored, thinking that theſe were fit to cure diſeaſes ? Thus hath *Epiphanius* [c] written. And like as the Heliotropites honoured ſuch herbes, as turned about with the Sunne : ſo doe you embrace euery thing, yea, euen to the taile of the aſſe, that carried Chriſt Ieſus to Ieruſalem, and is kept at Genua, and the myſe that eate your hoſte, which (if like good Cats you doe once catch) you make reliques thereof. S. *Chryſoſtome* [d] reproueth and condemneth thoſe Reliques : I will ſend you to thoſe paſſages which I haue noted in the Margent.

c *Epiph. hæreſ.* 53 Heliotropites.

d *Chryſoſt. hom.* 2 *de Machab. Item hom.* 43. *in Mat.*

CHAP. XX.

Of the Croſſe.

WHen we ſpeake of the croſſe, wee meane not of the croſſe of wood, and of the ſigne of the croſſe [a]. For when our Lord ſayth, that we ought to take vp our croſſe and follow him, we muſt not vnderſtand this ſigne that is in wood, as if we were to carie it on our ſhoulders, but rather that we may crucifie our affections vnder the commaundement of Chriſt Ieſus, as alſo that we may vndergoe all manner of croſſes and afflictions for his names ſake. By the croſſe therefore, we vnderſtand the death and paſſion of our Lord, and not this croſſe whereupon

a *Imagines crucis latria colí debere aſſerit. Tho. Aqu. part* 3. *quæſt.* 25. *art.* 3. & 4. *Quam energeiam huic ſigno tribuant vide Rabanũ Maurum de Inſtit Cleric. lib.* 1. *cap.* 27. *De conſecr. diſt* 4 *Can. Poſtea. De conſecr. diſt* 5 *Can. Nunquam.*

whereupon Christ Iesus suffered death. For the Ecclesiasticall historie assureth vs, that *Helena* deuided the same in two parts, whereof the greater she left in Ierusalem, inclosed within a siluer cace, and sent the other to the Emperour her sonne, who placed the same in his statue that was set vpon a pillar of Porphyre in the midst of the market place of *Constantinople*. The Pagans [b] mocked this adoration: and *Cæcilius* reproued the Christians for so much as they worshipped the dolefull wood of the crosse, and honoured that which they had deserued, and ought to haue suffered. But what doth *Octauius* answere vnto them? Behold what *Arnobius* [c] sayth, *We adore not the crosse, neither yet desire the same.* S. [d] *Ambrose* sayth, *Helena the Empresse found out the title, and adored the King and not the wood, because it is an heathenish errour, and an vngodly vanitie.* And the historie of [e] *Epiphanius*, that broke and bruised the image of the crucifix that was placed in the entrie of the temple, is manifest. You adore the crosse [f] plainely. These be your words, *O crux, aue, spes vnica.* There is a verse in your breuiaries, *Crucem tuam adoramus, Domine.* And in that are you not Armenians, who adored [g] the crosse of our Lord, and for that cause were called *Staurolaters? Tertullian* and S. *Basill* say indeed that this manner of making the signe of the crosse [h] in the aire hath proceeded from an Apostolicke tradition. But from what tradition I beseech you? From the Euangell of *Nicodemus*, where we read those pleasant fables, that *Charinus* and *Lentius* being risen againe, make the signe of the

[b] *Minutius Felix in Octau. pag.* 18.
[c] *Arnob. lib.* 8. *cont. gentes.*
[d] *Ambros. Orat. funeb. Theodosii.*
[e] *Epiph. in epist. ad Ioan. Episcopum Hierosol.*
[f] *Sic lignum crucis inuocat: es clamant Papistæ, salua cæteris in suis laudibus congregatam. Breuiar. Roman. in Festo inuent. et exalt. S. Crucis.*
[g] *Armenians Niceph. hist. l.* 18 *cap* 53.
Euthymius in Panoplia.
[h] *In altero duorum celeberrimorum templorum vrbis Turonensis, inter reliquias crux erat auro bullata, acatem habens filigranum, cui artificiosissimè insculpta spectabatur Venus cum Marte & Cupidine. Ista crux ob additas rubri ligni fra-*

the crosse on their tongues: That Christ being in the *Lymbus* made the same signe vpon *Abraham* and the rest: and that he made this signe on the hands of the good theefe, that he might shew the same to the Porter of Paradise, in case he would not suffer him to enter.

stulum, quod de vera Christi cruce esse dicebant, angustissimus festis adorabatur à populo deuctè imagines osculante.

CHAP. XXI.

Of Mariage, and Celibate.

I Will beginne at [a] *Mantuans* verses.

Tutius esse volunt qua lex diuina sinebat
Isse via, veterumq; sequi vestigia Patrum,
Quorũ vita fuit melior, cum coniuge, quam nunc
Nostra sit, exclusis thalamis, & coniugis vsu.

[a] *Mantuan. li. 1. f. st. Cœlebs Gracam habet originem, Κοίλη est carens concubitu. Ioseph. Scalig. Castigationib. in Festum.*

What ample matter I could find here to conuince you (Sirs) that forbid that order and vocation of persons to marry, which is in the first degree of holinesse and religion among you. Behold your prating here: *That it is an vnseemely thing that those which ought to be the temple of our Lord, should be the slaues of beds and vncleannesse.* You guard your selues, with the Councels of *Ancyra*, of *Neocæsarea*, of *Arles*, of *Elibera*, and which are prouincials, which neuertheless were ruled by the first generall Councell of *Nyce*. I abhorre these blasphemies that your Canons spew out against

mariage

mariage: That [b] *it is nothing elſe but the filth of carnall copulation, a reprochfull vncleanneſſe*: When [c] mariage is called *obſcænæ cupiditates*: When [d] maried Biſhops are termed *contaminati, carnali concupiſcentia*: When [e] againe they are called *Sectatores libidinum, & præceptores vitiorum*. The Popes, *Syricius* and *Innocent* [f] call mariage pollution. *Gregorie* ſurnamed the great, would not ſuffer ſuch maried perſons to enter into the Church, as had lyen together the night before, vnleſſe they had firſt bin purged and waſhed: and grounded himſelfe vpon an ancient cuſtome that had beene vſed in Rome, and it may be that it is that, whereof the heatheniſh Poet maketh mention.

[b] *Can. decernimus dist. 28.*
[c] *Can. quia aliquanti dist. 82.*
[d] *Can. Proposuisti. eod dist.*
[e] *Can. plurimos sacerdotes. dist. eod.*
[f] *33 Quæst. 4. can. Vir.*

Hæc [g] *ſanctè vt poſcas tyberino in gurgite mergis*
Mane caput bis ter ja, & noctem flumine purgas.

[g] *Perſius Sat. 2.*

And what manner of ſongs be theſe but of owles and ſcratchowles, fowles that are ominous? And what ſhall become of ſo many great & worthie perſons, that haue deſerued ſo well of the Church, who were married? S. *Hilarie* Biſhop [h] of Poictiers was married, *Oceanus Numidicus, Seuerus, Reſtitutus, Chæremon, Philogonius, Apollinaris, Syneſius*, being all renowmned married Biſhops and Paſtours. *Gregorie Nazianzene* [i] was a Biſhops ſonne. Item, *Gregorie* of *Nyſſe*, brother to S. *Baſile* was married, as *Nicephorus* [k] writeth, and among the modernes, *Baptiſta Mantuanus* [l]. And when you thus deteſt mariage, is it not to raiſe *Saturnillus* from death againe, who abhorred the ſame

[h] *Mant. faſt. lib. 1. de Hilario: Non nocuit tibi progenies, non obfuit vxor, Legitimo coniuncta thoro, &c.*
[i] *Greg. Nazianz. de funere patris orat. 28.*
[k] *Niceph. lib. 11. cap. 19.*
[l] *Mant. in faſt. lib. 1. Præſule patre ſatus, nam tunc id iura ſinebant, Paſtorale pedum geſſi poſt funera patris.*
Saturnillus.

ſame as a villanous fact, and ſaid, that matrimony proceeded of [m] Sathan, and not of God? And that accuſation is notable, which [n] *Epiphanius* frameth againſt the Origeniſts grandfathers to the Fryers and Nunnes of our time: *They baniſh mariage* [o], ſayth he, *and not lecherie, they pollute their ſoules and bodies with filthineſſe. Some liue ſolitarie like Fryers, ſome women alſo liue in deſert places, in the habit of thoſe that lead a ſolitarie life. They are polluted, accompliſhing in themſelues their concupiſcences, yea, and practiſing the infamous act of* Onan, *the ſenne of* Iudah. *The chaſtitie, whereof they make profeſſion, is fained, and beareth onely the name. Their butt and ayme is this, that women may not conceiue and bring forth children, fearing that they might be diffamed among men: and through the meanes of this fained chaſtitie, they would purchaſe fame and prayſe vnto themſelues.* Behold, what hath cauſed in the church this ſo ſlaunderous and execrable introduction of chaſtity, afterward confirmed with ſo many curſes by *Gregorie* the ſeuenth. The *Gnoſians* forbad their Prieſts to marie, as *Euſebius* [p] writeth. *Seuerus*, witneſſe *Epiphanius* [q], calleth the woman the workmanſhip of the Deuill, & by conſequent that ſuch as are ioyned in matrimonie, doe performe the worke of the Deuill. *Euſtathius*, Biſhop of *Sebaſte*, of whom the Euſtathians [r] haue proceeded, commaunded to eſchew as an abhomination the bleſſing and communion of the Prieſt that had a wife, whom he had taken to be his lawfull ſpouſe when he was a lay-man. *Marcion* hath borrowed the foundation and ground of his opinion from the Philoſophers

[m] *Epiph. tom. 2. lib. 1. hæreſ. 23. & 25. Auguſt hæreſ. 1.*

[n] *Epiph. hær. 63.* Origeniſts.

[o] *Coſterus Ench. cap. 15. prop. 9. ait in ſacerdotibus tolerabilius eſſe adulterium, matrimonio. Idem docet Marcmillanus tract. Gallico de commodis & incommodis matrimonij.*

Gnoſians.

[p] *Euſeb. lib. 4. cap. 23.* Scuerus.

[q] *Epiph. hær. 45.* Euſtathius.

[r] *Socrates lib. 2. cap. 3. Nicetas lib. 5. c. 14. Sumana Concil. in act. Conc. Gangr.*

Marcion.

Philoſophers and Poets, of whom the greater part thought very hardly of marriage, by calling the coniunction of ſexes in mariage ſinne: and (as *Tertullian* [c] writeth) would not receiue any to be baptiſed that had not forſaken mariage, and embraced chaſtitie. The *Manicheans* permitted not mariage vnto their elect & perfect ones [c], no more then you doe to your Prieſts and Fryers, whom you hold to be in the eſtate of perfection. And like as their elect were forbidden, ſo they permitted the ſame vnto thoſe whom they named auditors, whom we may call the laytie. The *Montaniſts* about the yeare 200. were pleaſed in outward ſhew to condemne ſecond mariages: but by ſuch reaſons, as did ouerthrow the firſt alſo, from whence we ſuppone that your railing accuſations haue proceeded. Thereafter the Nouatians [u], which vnder a pretence that they would be more pure then others, hauing cauſed a great ſchiſme in the Church that they might authoriſe it the better, did admit none into their Clergie, that had beene twiſe maried: in that therefore being more reaſonable then you are, that forbid [x] the firſt expreſlie. Your anſwere is, that you debarre not all manner of perſons from mariage, and that the Romiſh Church cannot be blamed in that reſpect: which is as much as if you would excuſe a murderer, and pronounce him not guiltie, becauſe he had not murdered all the world, but a part onely. Moreouer, that you may ſhun the ſentence of the Apoſtle [y], who affirmeth plainly, that the forbidding of mariage is the doctrine of Sathan, you agree in one with

[c] *Tertul. cont. Marcion.*

Manicheans.

[c] *Aug. epiſt. 74. & hæreſ. 46.*

Montaniſts.

Nouatians.

[u] *Auguſt. hæreſ. 26. Sacrat. hiſt. lib. 5. cap. 21. Nicet. lib. 4. c. 27.*

[x] *31. q 1. ca. de his, et c. hac ratione.*

[y] *1. Timoth. 4.*

with the Encratites and Tatianites [z], who went too plainely to worke, saying, that mariage differed nothing from fornication, and that it proceeded of the Deuill. But it is easie to be decided, whether it be pronounced against the hereticke or the heresie; against the person, or against the thing: and in the end, if such as hold the mariage of a Priest to be incest, be not condemned by the Apostle. Those of Phrygia [a] forbad the laytie to mary, as being more rigorous then others: The Hieracites [b] forbad the same in all manner of persons: the Dositheans prayed nothing but chastitie: the Adamians did in like manner, from whom the best common places of your Iesuites, concerning celibate haue proceeded. Consider here then, if Pope *Syricius* had more reason for him, then those heretickes had, among whom although there was some that condemned onely second mariages, yet so is it that he hath spoken as much in generall of the first, and of the second, saying, that those that are in the flesh cannot please God (so terming maried persons. Out of all this that hath beene mentioned we may gather that you haue imitated the heretickes, and being vnwilling in this show of holinesse (that is so much applauded of the common people) to giue place to them in any wayes, you haue thought it more conuenient that married persons should not touch those things, which you name holy. I cited certaine Canons a little before, that forbid, and exclaime vildly against mariage, and approue chastitie. It shall not be impertinent if we discharge here some o-

thers

Encratites.
Tatianites.
[z] *Epiph. hæres.* 46. & 47.

Phrygians.
[a] *Socrat. l.* 5. *c.* 21
Hieracites.
[b] *Epip. hæres* 47.
Dositheans.
Adamians.

thers [c] against them, which hold and commaund the contrarie. And how will you be able to accord these flutes? Moreouer, why doe you not answere directly to the first Councell of *Nice*, and to the Councell of *Paphnucius*, which was written in the records? And the Councell of *Gangra* [d] hath condemned and excommunicated all those that vnder the colour of Monasticall vowes, of Religion or Priesthood, doe abandon their wiues. Whereunto agreeth the sixt Councell of *Constantinople*, assembled in *Trullo*. The proofes going before, doe sufficiently declare that you are enemies to marriage, seeing that which doth not hinder piety, is by you termed pollution, the worke of the flesh, adultery, whoredome, and filthinesse, which is the cause why you haue degraded those Ecclesiasticall persons, that are ioyned in matrimonie according to Gods institution, and contrariwise such as haue Concubines are not excluded from your communion: witnesse that which the Councell of [e] *Toledo* hath set downe in plaine termes. *He that hath no wife, and in stead of a wife hath a Concubine, ought not to be excluded from the communion: yet after such manner, that he content himselfe with one onely, whether she be wife or Concubine.* Vnto this Canon we will adde another [f] that sayth: *It is not lawfull for a Christian to haue moe or two wiues together, but one onely, or otherwise in place of a wife, if he hath none, a Concubine.* Which we vnderstand not particularly in regard of Priests, but of all persons indifferently.

[c] *Can. si quis docuerit. dist. 28. Can. si quis discernit. dist. ead. Can. si quis propter Deum. dist. 30 Can. Nicena Synod. dist. 31. Sozomen. lib. 1. c. 22. Vide tom. 1 Conc. pag. 263.*

[d] *Conc. Gang. cap. 1. 4. 9. 10.*

[e] *Can. is qui. dist. 34. Ex Concil. Tolet. Can. 17.*

[f] *Can. Christiano dist. ead.*

CHAP.

CHAP. XXII.

Of Fryers.

CONcerning Fryers, although that supposed *Denys Areopagite* make mention of their consecration through tonsure, yet we haue learned of S. *Hierome*[a], that *Antony* the Hermite was the first Fryer that dwelt in the Desart, and *Hilarion* his disciple the first that gathered them into Monasteries. And this *Antony* died in the yeere 361. Their institution therefore is not so ancient as it is noysed among you, for concerning that place in Philo[b], which you abuse, it hath beene answered to you that he speaketh of the Essеans, who were Iewish Hereticks, and not of the Fryers of the Romish Church. Now to wearie you no longer, we shall declare only, how that the statutes, decrees, rules and deuotions that are practised in the Monasteries of both sexes were made after no other modell, then that of the Hereticks, that liued euen in the Primitiue Church. We haue made mention before of *Celibate*, whereunto they bound themselues by a solemne vow: wherefore we shall only remarke by the way, how that *Marcion* the great Arch-Hereticke, the Ebionians, the Apostolicks, the Ærians, the Encratites or Tatians, the Hieracites, the Manicheans[c] and others, recommended chastitie aboue all things, would admit none into their companie that were married and liued not chastly, whether it had beene men or

[a] *Hieronym. in vita Hilarion. Eremit.*

[b] *Philo de vita contemplatiua.* Celibate.

Marcion.
Ebionians.
Apostolicks.
Ærians
Encratites.
Hieracites.
Manicheans.
Vide Epiph. lib. 2. Hæres. 22. & 42. 43. & 67. Auguſt. ad quod vult Deum hæres 25. 46. 47. & 53 Item hæres. 17. Abeliani licet coniugati & cũ uxor b us habitarent, ÿs tamen non vtebantur. Auguſt. hæres. 87

or women. And from whence then ſhould Celibate haue proceeded but from theſe good Maſters? In what Idea haue they receiued their forme, thoſe vowes of chaſtity that are obſerued by the Fryers, Ieſuits and Prieſts, but in the ſchoole of theſe good men. It is true that Matrimony, which the Manicheans had kept back from their elect, was permitted vnto thoſe that were auditors onely. And let vs ſearch what *Epiphanius*, *Philaſtrius*, *Auſtin* and others haue written as well of thoſe antient Hereticks, as of others that haue beene ſince, ſuch as be the Gnoſticks, the Adamians, the Priſcillianiſts, the Saturnalians, which[d] in the meane time wallowed themſelues in abhominable vilanies, euen as your Fryers at this day are both knowne to do and conuinced thereof, we ſhall finde that they haue all with one accord baniſhed and chaſed holy Matrimonie out of their conuents, although the forbidding thereof bee a marke of Antichriſt, as the Prophet[e] teacheth vs. Your Canons[f] ſhould haue taught you ſo farre, that chaſtitie may be councelled and recommended only, and not commaunded. Remember, I beſeech you, that worthy ſentence of S. *Bernard*[g]: *Take away Matrimony out of the Church, and you ſhall fill it with whoredomes, with inceſts, and with Sodomitrie.* And that great *Baldus*[h] writeth, that the Pope did once giue licence to the Fryers to marrie for a certaine ſpace, vntill ſuch time that they had gotten ſome off-ſpring, conditionally that immediatly thereafter they ſhould take on their hoods againe. Truely in this reſtraint you oppoſe your ſelues

Gnoſticks. Adamians. Priſcillianiſts. Saturnalians.

[d] *Nicet l. 1. c. 35. & l. 4. c. 24.*

[e] *Dan. 11. v. 37.*

[f] *Cauſ. 32. qu. 1. can. Integritas.*

[g] *Bernard ſerm. 66. in Cant.*

[h] *L. ſi is qui filiũ & l. ſi paterfam. §. in arrogationibus. D. de Adopt.*

ſelues to the holy Ghoſt, to the commandements of the Goſpell, to the example of the Apoſtles, to the whole antiquitie, to the moſt approued Fathers and to the beſt Councels. And it is pleaſant that the Canon[i] ſaith: *Before the Goſpell was ſpredde abroade through the world, many things were tolerated, which after that a more perfect doctrine hath taken place, are vtterly aboliſhed: as for example, Howbe it Prieſts were not forbidden to marry, neyther by the Law, nor by the Goſpell, yea, not by the doctrine of the Apoſtles, neuertheleſſe the holy mother the Church hath forbidden it altogether.* Concerning that, to haue nothing in propertie, from whence haue you the inuention thereof, but from the Apoſtolicks and Apotacticks[k]? The onely way to become wealthy, is to poſſeſſe nothing in propertie, for nothing can be giuen away. And it is meere mockery this counterfeit Monkiſh pouertie, which hydeth ineſtimable and princely treaſures. And verily we may ſay that the Apoſtolicks were the inuentors of thoſe ſocieties, which we ſee renued in our age, and of thoſe new faſhions of liuing. Thoſe then are the Fathers of your Fratrie, and the authors of this voluntary pouertie, which conſiſteth onely in poſſeſſing nothing in propertie, which is as much as to haue all things, to poſſeſſe all things. And the Anabaptiſts of our time doe verily conforme themſelues vnto your Fryers, who carry nothing about them, and haue all things common among them. The garments[l] of the firſt Fryers, as likewiſe thoſe of the order of S. *Benedict*, were eyther blacke, or rather, without any regard to the colour

[i] *Cenſors non eſt cauſ. 26. quæſt. 2*

Apoſtolicks.
Apotacticks.

[k] *Auguſt. de hæreſ. hæreſ. 40. Epiph. hæreſ. 61. Nicet. l. 4. hær. 36 Item attribuit Philaſter Ærij ſectatoribus.*

Anabaptiſts.

[l] *Quidem ex veteribus vſi ſunt Adderethſchar, id eſt toga ſiue Abolla maiore, eaq; villoſa atq; impexa & rudi, plurimum coloris natiui: quoniam his veſtibus nullo ſtudio aut ratione opus eſt: neglectæ ſunt, & neglectum præ ſe ferunt nec Dimidium ſummæ curæ purgandi aut eluendi occupant.*

colour, courſe and meane according to the cuſtome of the countrey. At this time their cloathing is the *latus clauus* of the Romanes, which is the broad band that is to bee found among the garments of the moſt auncient orders. The Euſtathians taught their diſciples to apparell themſelues in certaine garments of cloath, and that ſuch garments were able to cleanſe and ſanctifie them. The Capuchins and ſuch others, being worſer then the Euſtathians[m], make the people beleeue, that to take on their habit is a ſecond Baptiſme: and to die therein, is to goe ſtraight to Paradiſe: to be buried therein is to goe free of that burning fire of Purgatorie. *Bernardine* teacheth in his Roſarie: That he that taketh on the habit of Religion, receiueth the ſame Grace from aboue, that hee that is Baptiſed: That to put on a Fryers habit[n], and to lurke vnder his hoode, giueth free remiſſion both of the fault and puniſhment of all their ſinnes. That he that dieth in the habit of S. *Francis*, cannot be damned. And what blaſphemies are theſe, to attribute vnto a garment, inuented by ſome fanaticke and melancholick perſons, that which belongeth to the only blood of Ieſus Chriſt? And *Thomas*[o] himſelfe, who is yet more ſtrange by reaſon of his exquiſite doctrine, *We reade* (ſaith he) *in the liues of the Fathers, that a certaine perſon ſaw the like grace deſcend from heauen vpon him that was cloathed in the habit of Religion, that he had ſeene deſcend vpon him that had receiued Baptiſme*: which is to make the filthie hood of a durty Fryer, equall with Gods ordinances.

Moreouer

Euſtathians.

[m] *Balſamon in c. 11. Conc. Ganger. Epiph. hæreſ. 31.*

In forma abſolutionis monaſticæ legitur Rigor religionis & meritum ordinis, cedant tibi in remiſſionem peccatorum & præmium vitæ æternæ. Bernardin. de buſto in Raſario.

[n] *Cuculata faga agricolis imper. t Columella, & cucullionem viatorium Capitolinus in Vero nominat, & Feſtus cucullionculum ad propulſandam iniuriam cœli.*

[o] *Thom in 4. ſent diſt. 4.*

Moreouer thoſe goodly Abbeyes, Monaſteries, and ſumptuous Conuents, are they not the inuentions of the Euphemites or Meſſalians? *Epiphanius*[p] writeth of them, that they buildedfor themſelus great lodgings, large walkes, and termed all thoſe places of prayer. The Ieſuites in this ſort of Oeconomie goe beyond all their companions of the Fratrie, in ſo much as they build nothing, and doe alwais take hold of ſuch palaces as they finde already perfected and finiſhed. The ſame Meſſalians and Euchites haue taught your Fryers the holy miſteries that are in ſhauing[q] of the beard, and in the barbers operation, that you may play *gaudeamus in cœnaculo charitatis*, that you may dally and put off time in idleneſſe, in ſinging and buzing by meaſure and compas. For my part, I hold this ſhauing of the beard to be a moſt pleaſant and delectable thing, ſith *Suetonius*[r] ſaith that the Emperour *Otho* vſed the ſame often, that ſo he might increaſe the beauty of his viſage. And how will your Friers agree together touching long and ſhort beards. The diuers readings that are found in the copies of the councell of Carthage [s] haue nouriſhed their contentions. In ſome[t] they reade, *comam nec nutriant nec barbam:* in others[u], *nec barbã tondeant.* I referre my ſelfe to the deciſion of ſome councell. The Meſſalians were called of the Grecians Φαλλιανοὶ, or ἐυχῖται, [x], by reaſon of this fained and as it were continuall labour in ſinging, praying, prating and babling both day and night prayers, pſalmes and other meditations, whereof they haue compoſed their offices, accompanying them

Buildings.

Euphemites.

[p] *Epiph. l. 3. tom. 2. hæreſ. 80.*

Shauing of the beard.
Meſſalians.
Euchites.

[q] *Raſio capitis eſt temporalium omnium depoſitio vt aiunt. O depoſitio!*

[r] *Sueton in Othone.*

[s] *Conc. Carth. ca. 44.*
[t] *Sic in codice Gemblacenſi.*
[u] *Sic in Gandenſi S. Bauonis.*
Euchites.
[x] *Epiph. hæreſ. 68. & 80.*

Lights.

Spitle.

y. *August. hær. 57*

Noworking.

z *Theodor. lib. 4. cap. 11.*

with lights, tapers, and burning candles, yea, euen in the noone-day. And this exercise being continued both day and night made the common people astonished. In like manner they vsed spittle in their Sacraments, as a thing that had a certaine force and vertue to chase away the Diuell. The same Euchites and Psallians (as S. *Austin*[y] writeth) thought it not lawfull to labour with their hands that they might earne their liuing. And against these pests *Amphilochius* & *Flauianus* most worthy Bishops haue written most sharpely & mostgrauely of whom *Theodoret*[z] makes honorable mention and if they were aliue now, they would wash your Fryers heads soundlie, with no smaller reason then they opposed themselues to the Messalians. For this they hold with them, that to play the Fryer well, there must be no working[a], that handy workes are vnworthy of the white and delicate hands of Monachisme, and that sloath is the nourishing mother of the Gospell. And what answere will they returne to the author of the History tripartite[b], who saith that a Fryer that worketh not with his hands ought to be accounted as a theefe? And to the Apostle[c], that he shall not eate? The Primitiue Fryers placed no part of their saluation in their abstinences. Yea (as S. *Austin*[d] saith) they admonished after a brotherlie manner, those that through too much fasting, had become rather weake then holy. *Isidore* saith, that the Nouatians, Hereticks gloried in the merit of their works. And at this time who vaunt themselues more then those of the Romish Church, cheefely the Fryers, and

[a] *Interim non laborando omnia in sacrum &το δεδόσθαι & inexplebilem congerunt, ex quo farciantur Monachorum botuli. Vide August. de operib. Manach. cap. 20.*

[b] *Hist. tripart. l. 8. cap. 1.*

[c] *2. Thes. 3.*

[d] *De moribus Ecclesiæ Catholicæ 31. & 33.*

Merit of works

and among them the Capuchins moſt? The[e] Nouatians ſaid that they were pure and ſeparated from the reſt of the world: and who is liker vnto them, then thoſe that are of another world, who ſay that they liue like Angels, although they draw the glory and pride of this age after them, yea and into their draughts, which are become redoubtable not onely vnto the common people, but vnto the Popes alſo? After ſuch manner, that one of them ſaid, that hee would chuſe rather to offend a Monarch, then the leaſt Harpie of the Minorite Fryers. The ſect of the ignorant Fryers, whom the Italians call *Frati ignoranti*, is it not like vnto that of the Gnoſimaches, of whom *Damaſcene* ſpeaketh[f], and who gloried in this, that they knew nothing? Some of your Doctors[g] haue maintained that ignorance is the cauſe and mother of all piety and obedience, and wee may perceiue the print of this maxime in the Faith, which you terme implicite or intricate. But what will they anſwere to the Councell of Toledo[h], whereof one Canon ſaith that, *mater omnium errorum eſt ignorantia:* and to S. *Auſtin*[i], that *the kingdome of ignorance is the kingdome of error*? The abſtinence from fleſh, which chiefly the charterous Monkes and ſome others obſerue very ſtrictly in their rules, as being willing to die rather then to enioy the vſe of fleſh: next, the abſtinence from egges; white meate and ſuch others, hath proceeded from no where elſe but from the Diabolicall ſhoppe of the Encratites, Tatians and Manicheans[l] as *Epiphanius*[m], *Auſtin* and *Philaſtrius* writ: for they haue the like markes

Nouatians.
[e] *Iſid etymol. lib. 8. cap. de hæreſ. Chriſt.*

Ignorant Friers Gnoſimaches.
[f] *Damaſc. lib. de hæreſibus.*
[g] *Nicet. lib. 44. c. 39. Coſter. Ench. cap. 11. Bozius de ſignis Eccl. lib. 9. cap. 12.*
[h] *Con. Tolet. 4. can. 24.*
Aug. in Pſal. 33.
Abſtinence from fleſh.
[k] *Auguſt. de moribus. Manich. l. 2. c. 13. & 15. A carnibus abſtinebant per ieiunia tamen peregrinas & exquiſitas fruges multis ferculis variatas ſumpſerunt.*
Encratites.
Tatians.
Manicheans.
[l] *Epiph. hæreſ. 46 Damaſ. de hær. Philaſt.*
[m] *Can. delicias. Can. quiſquis cas quod dicit. diſt. 41.*
Can. ſi quis carnem.
Can ſi quis preſbiter. diſt. 30.

markes on their visage. Those vowes touching meates of fish dayes, whitmeate dayes, cheese dayes and flesh dayes are against the Canons[n] which we haue noted in the margent. The Gangrene[o] Councell and that of Ancyra[p] which were holden almost at the same very time with the first councell of Nice, haue ordained, that one should not and ought not to chastise or condemne those that eate flesh on Friday, or in Lent[p], yea, and that in matters which concerne Matrimony and meats our consciences ought not to bee burdened with new commandements. The Chartrous Monkes haue learned their silence in the Schoole of the Hereticks, whom S. *Austin*[q] calleth Pattalornichites, which had this custome; to put their finger to their mouth, that they might hold their peace. And if you enter into the Monasteries of the Charterous Fryers, and meete any of them, all the salutation that you shall haue of them, willbe only a very humble *inclinabo*. Now it may be that those silent Fryers, will haue the prôfession of their silence to come rather from the *Echimithie* of the Pythagorians then from those Hereticks. I giue them libertie to chuse, for it is all one to me. And the Iesuites are they not descended from the Carpocratians auncient Hereticks, of whom *Ireneus* writeth, that they bragged themselues to bee fellowes[r] with Iesus, and to beare rule ouer the Princes of the earth? Iesuits (I say) the most pestiferous Grashoppers that euer came out of the pit of hell? The Capuchins goe bare footed poore men, truely they are worthy of compassion, those poore

[n] *Conc. Gangr. cap. 2.*

[o] *Conc. Ancyr. c. 14. Conc Brach. c. 14.*

[p] *Absteniis illis potest dici quod olim Nouato Arrio, dicebat Cõstantin. Erigite scalam, Accesi, tibi, & in cælum solus ascendito.*

Silence.

Pattalormichites.

[q] *August. ad quod vult Dum ber. 63.*

Iesuites.

Carpocratians.

[r] *Hoc est insanabile Iesuitarum cacoethes.*

Bare-footed.

poore ſnakes, *Philaſtrius* Biſhop of Brixe, in the catalogue of Hereticks, hath made a whole chapter of purpoſe, wherein he ſpeaketh *de excalceatis*[c], and S. *Auſtin*[c] likewiſe maketh mention in the booke of Hereſies *ad quod vult Deum*, and hee addeth that they grounded themſelues on this, that the Lord had ſaid vnto *Moyſes, put off thy ſhoes from thy feete*, which perhaps is the ſame place, whereupon the Capuchins and obſeruantins haue grounded this cuſtome, to goe barefooted. Wee ſhall ioyne with Monachiſme the fooliſhneſſe of the Aſſe of Gignac a towne in the lower Languedoc, which hath proceeded of none but the Gnoſticks, of whom *Epiphanius*[a] writeth, that they taught, that he that appeared to *Zacharie* the Father of *Iohn Baptiſt* had the ſhape of an Aſſe:[x] which *Zacharie* being about to reueale, to the end that hee might diuert the people from burning of incenſe in the Temple, had his mouth ſtopped, and was not able to ſpeake by the meanes of this Aſſe. So much haue we thought good to ſpeake concerning the harmony of your Friers,[y] and of their ceremonies with auncient Hereticks. Wee auouch the antiquitie of the cuſtome of Monaſteries, and that ſome chuſed this manner of life, that they might the better employ their time in the ſtudie of the holy Scriptures, and that they might bee the better prepared to beare the Lords croſſe vnder the ſeeuritie of diſcipline; neuertheleſſe without making of any vowes or bonds which might concerne Monaſticall rules. But the whole being degenerate, and this vow that was onely temporall

[c] *Auguſt. hæreſ. 68.*

[y] *Iuuenal. Sat. 6. Obſeruant. vbi feſta mero pede Sabbatha Reges*

The Aſſe of Gignack.

Gnoſticks.

[a] *Epiph. l. 1. tom. 2. hær. 2 F.*

[x] *Benedictus Theol. Pariſien. Concord. Bibl. in verbo (Aſina) affirmat; Aſinam in hiſtoria Balaami ſignificare Eccleſiam.*

[b] *Quod de Monachis à Pontificijs ſcribitur, idem conteſtari poteſt de Mithriacis Perſarũ, Iſiacis Ægyptiorum, Draſidis ſiue Druidibus Gallorum.*

(if there was any at all) hauing taken ſure hold and perpetuall poſſeſſion of the poore conſciences of the moderne Fryers, with good reaſon we abhor ſuch monkerie, ſuch as we ſee it now, to the great hurt of Chriſtendome. And we may ſpeake of this goodly Monacall Celibate, that which *Ouid* ſpake in old times of poore *Caliſto*:

Quæ fuerat virgo, credita mater erat.

CHAP. XXIII.

Of the Popiſh Lent.

IT is a commandement of the Romiſh Church to obſerue Lent, and not amiſſe, if you had not made a part of Gods ſeruice of it, as it is to be ſeene in the preface of your Lent Maſſes[a], wherein you ſing, *Qui corporali ieiunio vitia comprimis, mentem eleuas, virtutem largiris & præmia.* And by theſe words doe you not bring it into the place of the bloud of Ieſus Chriſt? S. *Chryſoſtome*[b] ſayth, that our Lord Ieſus did not command vs to imitate his faſt of fortie dayes, but onely learne of me to be meeke as I am. S. *Auſtin*[c] writeth, that he could neuer find that the Apoſtles, or the Lord himſelfe, had left any ordinances touching dayes, wherein we behoued to faſt, or not faſt: whereunto *Socrates*[d] the Hiſtoriographer agreeth and declareth what great varietie was in the vſe of Lent in

[a] *Vide Fuchſium Inſtit. Medic. lib. 2. ſect. 2. c. 9.*

[b] *Chryſoſt. hom. 47. in Matth.*

[c] *Aug. epiſt. 86.*

[d] *Socrat. lib 5. cap. 21.*

in his time. Out of what ſtorehouſe then haue you taken this obſeruation that is ſo neceſſarie vnto ſaluation, according to your doctrine? They attribute the ſame vnto *Teleſphorus*, the ninth Pope in order, but without diſcipline, and without any penaltie ſet downe for the breakers thereof. Wherfore we muſt attribute it to *Hildebrand*, called *Gregorie* the ſeuenth, who in the yeare 1075. eſtabliſhed the rigorous lawes of this faſt, threatning them with great puniſhment that ſhould happen to breake the ſame. And of whom did he learne it but of the Montaniſts, which (as *Euſebius* [c] writeth) in the yeare 144. inuented the ſame. The Ebionians commaunded abſtinence from fleſh, as we ſee at length in [f] *Epiphanius*. I heare that your Capuchins make foure Lents in the yeare. I will ſubmit my ſelfe vnto that which is truth. In the meane while we ſhall alledge againſt them that which S. *Hierome* [g] ſayth; Their faſts and diuers rules, and their lying hard, who faſting three Lents in the yeare, and humbling their ſoules ξηροφαγίοις and καμευνίαις, by eating nothing but drie things, and ſuch other ſuperſtitions which haue proceeded from the roote of *Tatianus*, vpon ſuch paines as they lay on themſelues, muſt onely giue eare vnto this: Why haue you taken ſo much paines without any cauſe? Or, haue [h] you ſuffered ſo much in vaine?

Montaniſts.

[c] *Euſeb. lib. 5. cap. 17. et 18. Epiph. her. 42.*

Ebionians.

[f] *Epiph. her. 10. & 30.*

[g] *Hieronym. in Agg. cap. 1.*

Tatianus.

[h] *Tanta paſſi eſtis ſine cauſa?*

CHAP.

CHAP. XXIIII.

Of abſtinence from meates.

THe Councels and Canons which we alledged in the title of Fryers, ſhall make vs abridge that which we were minded to ſpeake here, concerning abſtinence from meates. The *Manicheans* in their faſts obſerued ſtrictly this difference of meates, as it is now practiſed, and in like manner abſtained from fleſh, in place whereof (as S. *Auſtin* [a] writeth) they vſed other moſt delicate meates, and fiſhes that were found with much difficultie, and were ſo daintilie prepared with coſtly ſauces, that *Apitius* would haue enough adoe to make readie the like. The Ebionians, the Tatians, the Encratites [b] haue alſo authoriſed and taught their diſciples this abſtinence from fleſh. But aboue all others *Marcion* agreeth beſt with you: ſeeing that he reputed the eating of fiſhes to be more holy, then the eating of the fleſh of other creatures: whereunto *Ærius* the hereticke hath ſet his hand in like maner, who alſo abſtained from eating of fleſh. The Councell of [c] *Brachara* holden the yeare 630. condemned abſtinence from fleſh, if the ſame were obſerued for religion, and not for ſobrieties ſake.

Manicheans.

[a] *Auguſt. lib. 2. de morib. Eccleſ. et Manich. c. 31.*

Ebionians.
Tatians.
Encratites.

[b] *Epip. lib. 3. tom. 1. hæreſ. 10. et 30. Euſeb. lib. 4 c. 28 Iren. lib 1. c. 24.*

Marcion.

Ærius.

[c] *Conc. Brac.*

CHAP.

CHAP. XXV.

Of vnknowne Language.

YOu dare not deny that which the Apoſtle ſayth, That euery thing ought to be read in the Church in a language that is vnderſtood. I ſhould neuer haue done, if I ſhould here vnfold the authoritie of the Fathers. The councels of *Laodicea* [a] and *Carthage* [b] ordaine, that nothing ſhall be read to the people in the Church but Canonicall Scriptures. And if they were not vnderſtood, what would the reading thereof profit vs? The Law of God was read vnto the auncient people in a language, that the whole multitude vnderſtood, as we may ſee in *Nehemias* [c]. The Emperour *Iuſtinian* will haue the whole diuine ſeruice to be celebrated in a knowne language. You are of a contrarie minde, and it were to enter into a labyrinth to refute your opinion. We will ſay onely, that *Marke* the ſorcerer hath borrowed it of you, or you of him, who (as we read in *Epiphanius* [d] and *Theodoret* [e]) tooke delight in ſtrange and vnknowne words. And how? Your whole ſeruice, your Miſſall, your Breuiarie, are they not thus diſfigured? Theſe be your cunning ſlights, to the end that by ſuch vaine thundering you may terrifie ſimple ideots, after the example of the [f] Marcioniſts.

[a] *Concil. Laodic. can. 59.*
[b] *Conc. Carth. 3. can. 47.*
[c] *Nehem. cap. 8. Juſtinian. nouel. 123.*

Marke.

[d] *Epiph. hæreſ. 14 et 34.*
[e] *Theodoret. de fabulis hæreticorum.*
[f] Marcioniſts. *Iren. l. 1. c. 18.*

CHAP.

CHAP. XXVI.

Of Simonie.

SImonie consisteth in selling of all manner of holy things. I will haue no other witnesse then the whole world, that there is none amongst all your Bishops and Priests, that is not defiled therewith. Blame your owne decrees and Canons[a], which declare you all to be excommunicated, and witnesse your vocation to be vnlawfull. The Iesuites teach their scholars daily for nothing, to the end that they may reward them againe with almesses of thousands, yea, and of millions of crownes. In these dayes, Bishoprickes and other Benefices are bestowed, the Sacraments are ministred, and that for nothing. True indeed, that if they take any thing, alas it is but little, and onely by way of contract, which the Lawyers terme *do vt des!* And from whence hath all this trading proceeded, but from *Simon*[b] *Magus* the father of all heretickes, that would haue giuen money, to the intent that he might haue the power to bestow the holy Ghost on such as would reward him therefore?

[a] *Can. Si quis. 1. Quæst. 3. dist. 19. Can. nullus. Can. quicquid. Can placuit. Can. baptisandis cauſ 1. quæſt. 1. Can. qui Episcopus. dist. 23. Can. quum longè. Can. sacrorum. dist. 63.*

[b] Simon Magus.

CHAP. XXVII.

Of Processions.

THose Processions are of your owne breeding: the holy antiquitie knew them not. We haue spoken thereof in the conformities of Gentilisme, and declared that you abuse these words, *procedere* and *processio*, which the [a] Fathers vsed, but after a diuers sense, and it is without all reason that you will haue them to be those Processions that are vsed among you. And that which is spoken of the wise men of the Orient, *reuersi sunt per aliam viam*, is the cause why you make some Processions after a prepostorous manner. The *Arrians* [b] were the authors of these circuites, and made them with great solemnitie, marching along the streetes, singing [c] certaine lauds which were penned in prayse of their sect. Thereafter S. *Chrysostome* by an vnfit imitation, whereupon followed a most dangerous sedition in the Church, commaunded his clergie and congregation to doe the like, as well to giue contentment to his flocke, as to the end that they should not follow that band of the *Arrian* sect. And the Historiographer concludeth, that the Catholickes hauing for this cause begun to sing after the foresaid manner, haue continued the same vnto this day.

[a] *Tertul. de præscript. c. 43. August. de ciuit. Dei lib. 22. cap. 8.*

[b] Arrians.

[c] *Sozomen. lib. 8. cap. 8. Socrat. lib. 6. cap. 8.*

CHAP.

CHAP. XXVIII.

Of extreme Vnction.

ARe you ignorant that the vnction, which you call the laſt, was a miracle of the primitiue Church? And of a miracle why do you make a ſacrament? We haue proteſted before that we would not enter into the deepneſſe of controuerted matters, ſeeing that our butt is onely to ioyne you in alliance and matrimonie with heretickes. In this title I find that you are companions with the *Heracleonites*[a]. The difference that is betweene you and them conſiſteth onely in this, that they annoint the dead, and you annoint ſuch as are a dying.

[a] Heracleonites *Epip. her. 36. Auguſt. her. 16. Damaſc. de hæreſ.*

CHAP. XXIX.

Of Death.

FRom extreme vnction we ſhall paſſe vnto death: and truly it is the forerunner and the trumpet. The greateſt diſpleaſure that you can doe to the wiues of ſicke perſons, is to bring vnto them this manner of wares, which is as much as a commiſſion or packet, that is deliuered to their huſbands to carry into another world. Behold death that arriueth, whom the faithfull doe acknowledge

knowledge to be the meane to change all theſe miſeries into felicitie. It is the hand of God, that pulleth vs backe from theſe calamities: it is the opening of the priſon, our deliuerie from captiuitie, the iſſue of our miſeries, and the arriuing at the port. And although death doth affoord ſo many commodities vnto vs, yet it is the reward of ſinne. And what doe the Pelagians [a] ſpeake thereof, with whom you haue more then ten hereſies common? That *Adam* had died, although he had not tranſgreſſed Gods commandements. This hereſie is not generall among you. But hauing peruſed your *Index expurgatorius*, which ſpared not to cenſure the old Fathers, and hauing perceiued that there was no order taken for ſcraping out of that, which *Auſtin Steuchus* [b] hath written, to wit, that death is a thing naturall, and that ſinne is not the cauſe thereof, ſeeing that Infants die (ſayth he) which are free from ſinne: and that *Adam* notwithſtanding his tranſgreſſion had beene a pray to death, I haue good reaſon to accuſe you of Pelagianiſme.

[a] Pelagians.

[b] *Auguſt. Steuchus cap. 2. gen.*

CHAP. XXX.

Of the dead.

THe Heracleonites [a] (as S. *Auſtin* writeth) thought that they were able to redeeme thoſe that were dead through inuocations and prayers, which they vttered in Hebrew words and

[a] Heracleonites *Auguſt. lib. de hær. hær. 16.*

and ſtrange languages. The Romiſh Church will not giue eare vnto the Doctors[b], who maintaine, that after this life there is neither place nor time, to make any ſatisfaction for the ſinnes that haue bin committed in this world. And indeed that were to bereaue them of the fatteſt of their daily bread. Concerning the feaſt of the dead, we confeſſe that *Boniface* the fourth was the author thereof. And whereon groundeth he his reaſons? Vpon the dreames of certaine melancholike perſons.

[b] *Hieronym. in Iſa. ca. 65. Chryſoſt. hom. 2. et 11 cap. Hebr. hom. 2. de Lazaro. Auguſt. epiſt. 54. ad Macedo. & ſerm. 66. de temp. & in hypognoſt. lib. 5. Theoph. in 25. cap. Mat.*

Veni etiam Domine Ieſu.

FINIS.

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